

Christian Advocate



OCTOBER 15, 1959

WORLD PARISH

- These Times 2
Why Christianity Stays in China
Tracey K. Jones, Jr. 7
News and Trends 21

RELIGION IN THE USA

- Hidden Persuaders for Jesus
Malcolm Boyd 4

PASTOR'S STUDY

- Biblical Theology and Preaching
Donald G. Miller 8
Books of Interest to Pastors 17

175th ANNIVERSARY

- Francis Asbury: Preacher Extraor-
dinary *Arthur Bruce Moss* 11

PREACHING

- Sermon Starters (Advent) 13
What a Layman Wants to Hear
W. Clay Missimer 15

PASTOR & PARSONAGE

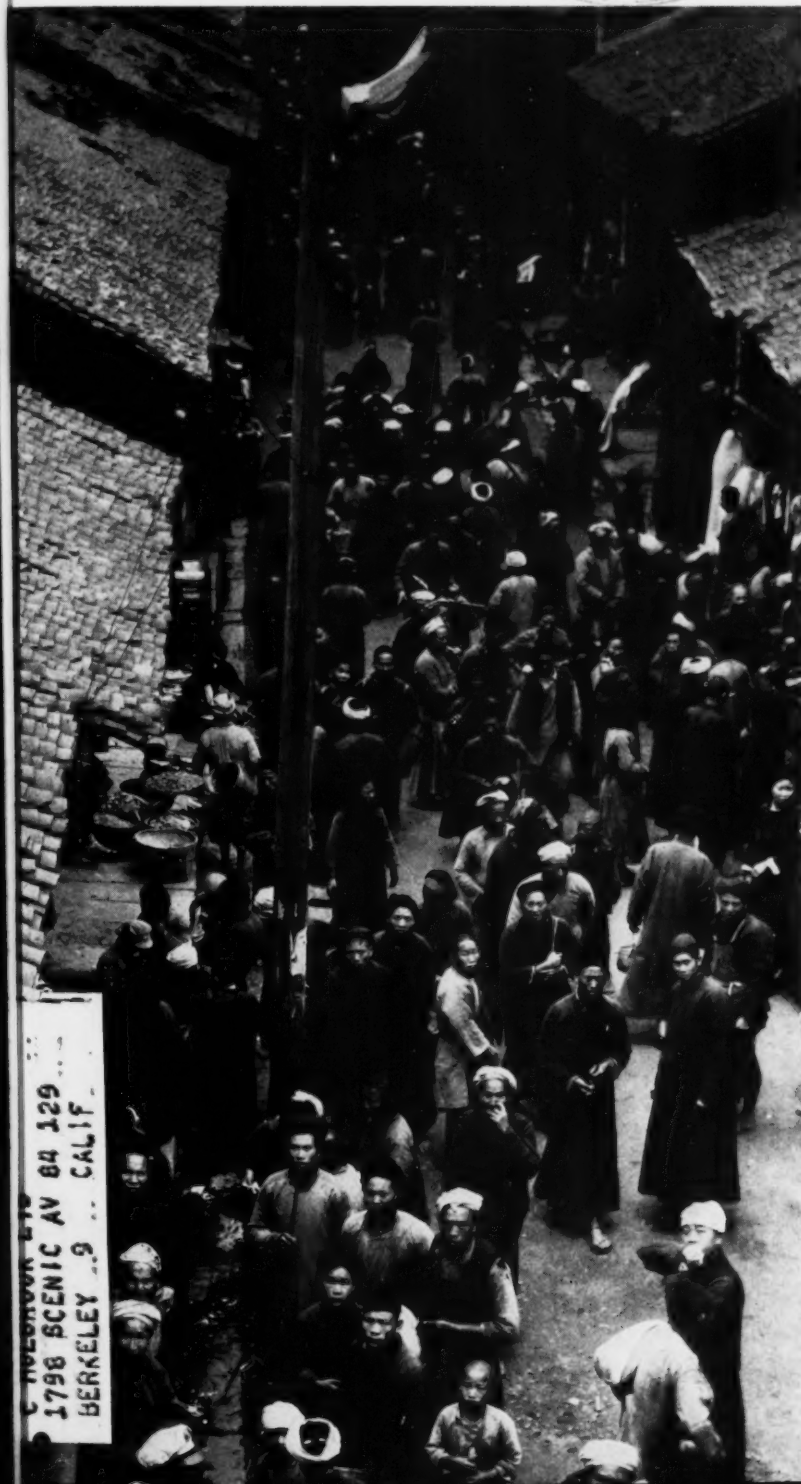
- New Supply Pastors Go to School
Harold W. McSwain 14

DEPARTMENTS

- Comment 3
They Say 6
The Church and the Law 10
Films for Churches 12
Open Forum 19
Improving Your Church 20

FACES OF RED CHINA

(See Page 7)



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These Times

"You know how to distinguish the look of the sky, but you cannot read the signs of the times!" (Matt. 16:3)

METHODISTS, SOUTHERN BAPTISTS and NATIONAL BAPTISTS, in that order, are the ranking evangelical groups in the United States, according to a Baptist report. But in "family" groups, Baptists lead with 20,493,381 in 27 different Baptist churches, while Methodists come second with 12,213,097 in 21 bodies. Then there are the Lutherans with 7,791,248 in 18 groups, and the Presbyterians with 4,126,583 in their 10 groups. Among the Methodists not members of The Methodist Church are those in the African Methodist Episcopal Church, the A.M.E. Zion Church, the Christian Methodist Church, the Free Methodist Church, the Primitive Methodist Church and the Wesleyan Methodist Church. All these are members of the World Methodist Council, which meets in Oslo, Norway, August 17-25, 1961. . . .

JUST LIKE EISENHOWER AND KRUSHCHEV, churchmen are also exchanging visits. Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches since its founding in Amsterdam, is soon to lead a delegation of world-minded churchmen to Moscow. It will be a return visit following last summer's four-week "get acquainted" stop in Geneva by Archbishop Vitaly M. Borovoy and Victor S. Alexeev, and their stint as observers at the central committee meeting in Rhodes. Both were "firsts." Although the Russian Orthodox Church still is not a member of the World Council, it is likely to join when the next assembly is held in 1961. . . .

METHODIST THINKING about theology was given a shot in the arm (or a kick on the shins) when Prof. William H. Bernhardt, of Iliff, visited at Garrett in August said that the personalized God of traditional Christianity will have a hard time in the space age. The father concept of God tends to keep people immature, he said. "What is required is a religion that stresses human dignity, provides a basis for patient cour-

age and the willingness to do what has to be done to protect humanity from the threats appearing in many quarters." This may require some re-thinking. . . .

WITH SOME FALL CONFERENCE elections still to come, Miss Donna Eshbaugh, 23-year-old Methodist of Summerville, Pa., seems to be the youngest delegate to the General Conference next April. She was chosen by the Erie Conference, though not particularly as a representative of youth. There were two youth delegates to the Uniting Conference of 1939, specifically entrusted with the task of speaking (though not voting) for the interests of youth. Maybe the post-Purdue emphasis, following the advice that youth resist the "tendency of men to live their lives in patterns, in grooves, in standardized forms which require no brooding thought, no agony of prayer," may change things. . . .

A TWO-MONTH "MISSION TO AMERICA" is bringing 10 outstanding Christians, several from the Younger Churches in the Far East, to help Americans gain insight and experience the meaning of the Gospel. The Methodist Board of Missions is sponsoring this project, which was suggested by the 1956 General Conference. Its purpose, as stated in the resolution, is that leaders and preachers of the Younger Churches "give witness to their triumphant faith" and "lead the Methodists of America toward a great spiritual awakening and a deeper devotion to the Gospel of Jesus Christ." These preachers are from Japan, India, Africa, Latin America and the Philippines. . . .

ON THE OUTSIDE, Roman Catholics are opposing the merger of the World Council of Churches and the International Missionary Council, but not for precisely the same reasons that Eastern Orthodox leaders have been in opposition on the inside. True, both groups fear the proselyting efforts of Protestants. But Orthodox objections have been directed against the inconsistency in merging a council of churches with a council of missionary organizations that cross denominational lines. A compromise proposal, adopted recently at Rhodes, calls for the establishment of a Commission of World Mission and Evangelism. This gets at the heart of the problem, for the World Council has always had evangelism at the center of its task, and it is important to know who is trying to convert whom—and why. . . .

The Cover

This study in faces was recorded in the buzzing street of a market town in West China by missionary F. Olin Stockwell, for three years a prisoner of the Communists. Photo: Methodist Prints.

COMMENT

What to Do—and to Leave Undone

WE HAVE come to the time when a pastor must specialize, unless he serves a small church or unless he is possessed of the rare ability to excel in several roles.

With the population boom, church membership has increased in proportion. But the increase in the ranks of the ministry has not kept pace. With the rush to suburbia and exurbia, new churches have mushroomed and expanded at such a rate as to tax every skill a minister has. The changing church in the changing city has required new skills, too.

Few ministers can be outstanding in all phases of the ministry. Where, then, can we draw the line between what he must do and what he can let go, if need be, or entrust to laymen? Where can he specialize so as to put his talents to the best use? And when should he begin limiting himself?

Of course, ministry in the small church is not so much of a problem: in the one-man parish, all the roles are his. He has to preach, to baptize the babies, to mow the lawn, to visit the sick, to run the mimeograph machine. His real problem is to train laymen to help him. He cannot be a specialist.

In the larger churches, on the other hand, specialization is a must. There are now some outstanding examples of the collegiate or partnership ministry, with each minister caring for his own special field of responsibility.

Not many of us are willing or psychologically equipped to engage in this partnership on a truly co-equal basis. More common is the practice under which the senior minister is the preacher in charge and his associates or assistants are subordinate to him. There may be a discussion of tasks, but they do what he says.

The subordinate may be assigned responsibility for education or parish visitation, and the senior minister may take no part in these whatsoever. The tendency is for him to take preaching and administration for his own, putting him into roles of authority, and to leave pastoral visitation to colleagues or in some cases laymen.

This division of labor has obvious advantages, but some very real disadvantages. It deprives some people, in their hour of greatest need, of the senior minister.

But we cannot do everything. What is the center of the ministry, the irreducible minimum?

Nearly everyone would agree to include preaching first of all. If we follow our Doctrine and Discipline, we must not only have the pure Word of God preached, but also the sacraments duly administered. And this involves Baptism and Communion, both for individual persons and for groups. It also includes marriage and burials, though these are not listed as sacraments with us.

To these we would add the duties of teaching, which would extend beyond the pulpit—not teaching in the church school, necessarily, but awareness of what goes on in his church school.

Then comes pastoral care, which in its simplest form means visiting from house to house in the parish.

Such, we would contend, are basic. A pastor must be prepared to preach, to administer the sacraments, to teach, and

to visit, and there should be opportunities for every pastor to do so. If he neglects any of these four, he can only have a lopsided ministry. It is to do these that the Church sets him apart in his vocation.

What then, can the pastor, whether his church is large or small, afford to leave out, if need be, in order that the essentials may be done well?

First we would suggest church administration. In the large church these duties could very well be shared by his colleagues in the ministry, and in the smaller church they could be turned over to laymen almost entirely. Administration ought never to take precedence over pastoral care, for no man can preach his best if he does not visit. We have seen more than a few pastors who were not prepared for a calamity in the home of a parishioner—sometimes a pillar of the church—because he was unaware of any problem until tragedy came. There are some things a pastor has to find out for himself, and he cannot do this if he does not visit.

In considering what he leaves out, many a pastor could lop off some of his outside speaking engagements. He could forego some of the conferences he would like to attend and cut out some of his projected cross-country or round-the-world travel. These have their place, but they could be omitted in favor of essentials.

Suppose that a pastor has some special talents—say, for music or dramatics, or youth work. Suppose that he has some gifts as a counselor, or an interest in labor relations. Our observations would lead us to urge that such hobbies in the ministry should be followed with caution, and distinctly as extras. If the minister is to pursue them—and he ought to allow himself no more than one—let him make sure that the essentials get his first attention. He should specialize on them, and begin his specialization as soon as he becomes a minister.

Many a pastor needs to learn to specialize without sacrificing what is essential. Faithfulness to preaching, sacraments, visitation, and teaching would make every good pastor a better one.

—THE EDITORS

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Hidden Persuaders for JESUS

By Malcolm Boyd

***Does a church dare
succumb to temptations
to exploit psychological
techniques in order
to get converts?***

MOTIVATION RESEARCH (usually called by its initials—M. R.) has been reshaping the face of American buying and selling. It is concerned with studying the subconscious, underlying motivations which make people think and act as they do. For example, when they cast a vote or buy a product. It can also tell us a good deal about a person's choice or rejection of a church or a clergyman.

A key fact in today's world of buying and selling is that every store, every automobile, every toothpaste, every cigarette, every political candidate has a "personality." So has every church. In his book, *Motivation in Advertising* (McGraw-Hill, \$5.50.), Pierre Martineau describes any buying process as an interaction between the personality of the individual and the so-called personality of the product—its character, reputation, image.

When he speaks to his advertiser peers, he is saying a number of things which relate to churchmen, too. For example, he writes that "too often there is a tremendous gap between what we think we are saying and what we are really saying." It is highly possible that a church could use the word "Easter" and confidently assume it had called up in people's minds a strong religious meaning, whereas it might well have created

instead only pictures of Easter lilies, rabbits, eggs and egg hunts, Easter bonnets, and style parades.

M. R. is bringing to the surface a number of popular misconceptions about contemporary culture. It finds that tradition is no longer an asset in attracting people but is a definite liability. Within the acknowledged structure of conformity there is nonetheless a real wish for expression of various individual tastes. Formality has given way to casualness. Advertisers are warned that people want to be "modern" and not "old-fashioned."

It is ironic that perhaps the greater part of the public relations efforts of the churches is either valueless or negatively harmful, in terms of announced goals, because it presupposes the existence of popular images which do not, in fact, exist. Few Christian leaders know realistically what is the current image or character of their church in the mind of the general public. Consequently, little constructive work can be done to build, modify, or contradict an existing image or character.

Yet a public relations program will exist largely for the very building, modifying, or contradicting which it is powerless to accomplish if operating blind. Much church effort in press, television and radio is disconnected effort flung into the unknown. This continues unabated even while secular advertising more and more draws upon factors of psychological depth research to ascertain subconscious motives underlying the conscious motives which are also painstakingly researched by advertisers.

We are sharply confronted by the Gospel of Jesus Christ in the midst of such pragmatic considerations. A somewhat earlier volume about M. R., Vance O. Packard's *The Hidden Persuaders* (David McKay, \$4.) speaks out strongly against misuse of the new technique. "Seemingly, in the probing and manipu-

lating nothing is immune or sacred. A Chicago ad agency has used psychiatric probing techniques on little girls. Public-relations experts are advising churchmen how they can become more effective manipulators of their congregations."

The motivational analyst is seen as a symbol manipulator and this question is placed in his mouth: "How do I want the public to *feel*, perhaps subconsciously, about my company and my brand . . . ?" The author quotes Ernest Dichter, an M. R. high priest: "Every time you sell a self-indulgent product . . . you have to assuage the buyer's guilt feelings . . . offer absolution." It was Dr. Dichter who, on the basis of M. R. findings, cautioned banks seeking more business to soften their image of righteousness.

Mr. Packard lists eight "hidden needs" which are uncovered by M. R. and may then be reached by the hidden persuaders: emotional security, reassurance of worth, ego-gratification, creative outlets, love objects, sense of power, a sense of roots, and immortality. Referring to the last mentioned hidden need, Mr. Packard writes that life insurance assures the buyer of "the prospect of immortality through the perpetuation of his influence, for it is not the fact of his own physical death that is inconceivable; it is the prospect of his *obliteration*."

Increasingly, it may systematically be determined by means of M. R. how proclamation of the Gospel may be geared to people's hidden needs. This might even be interpreted by some as a success gimmick for Jesus. Needless to say, to fetter one's preaching of the Gospel to certain determined categories of assured response would undoubtedly be the kiss of death for realistic evangelism.

Such "preaching" would naturally remove from the realm of consideration all those unpopular individual and social sins which people do not like to face objectively. "Other-directed man" might assuredly be accommodated with an easy Gospel, in the name of Jesus; and "other-directed man" might even be thrilled, challenged, and comforted by "preaching" without having heard at all the Gospel of Jesus Christ.

Related to our discussion of M. R. is a curious, highly stimulating book by William Sargant entitled *Battle for the Mind* (Doubleday and Co., \$4.50). The author seeks to show how beliefs, whether good or bad, false or true, can be forcibly implanted in the human brain, and how people can be switched to arbitrary beliefs altogether opposed to those previously held. He connects the physiological mechanisms used by Pavlov in his experiments on animals with Wesley's mass conversion of people in 18th-century England.

As in the case of animals, similarly, "one set of behavior patterns in man can be temporarily replaced by another that altogether contradicts it; not by persua-

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sive indoctrination alone, but also by imposing intolerable strains on a normally functioning brain." The author believes that Pavlov has provided simple and "sometimes convincing" physiological explanations of much that the Western world "still tends to shroud in vaguer psychological theory."

Dr. Sargent insists that the leaders of "successful faiths" have never dispensed entirely with "physiological weapons" in their evangelism. For example, he claims that "all the physiological mechanisms" exploited for the purpose of debilitation by Pavlov in his animal experiments "short of glandular change by castration, seem, in fact, to have been exploited by (Jonathan) Edwards or his successors in their Calvinist missionary campaigns."

Commenting on Wesley's creation of a high emotional tension in potential converts, he concludes that the Wesley "technique of conversion" is used "not only in many other successful religions but in modern political warfare."

I find Dr. Sargent's conclusions highly questionable. He writes: "... a better understanding of the means of creating and consolidating faith will enable religious bodies to expand much more rapidly. The preacher can rest assured that the less mysteriously God works his wonders to perform, the easier it should be to provide people with an essential knowledge and love of God." But is "rapid expansion" what the Christian faith needs? (And what about the means toward the end?)

Again, Sargent says: "All evidence goes to show that there can be no new Protestant revival while the policy continues of appealing mainly to adult intelligence and reason, and until the Church's leaders consent to take more advantage of the normal person's emotional mechanism for disrupting old behavior patterns and implanting new." He goes so far as to suggest that Baptism, Confirmation, and first Communion "should be made emotionally disturbing to produce their desired effect—even severe enough sometimes to induce mystical experiences."

Motivation Research, discussed by Authors Martineau and Packard, is a relatively new gimmick; various forms of thought control discussed by Author Sargent may be found throughout history. There are no basically new forces in the world. Rather, there is an accentuation of the influence and power of basic forces that have always been at work. Man himself remains the same, as having been created in the image of God, as having fallen and as a sinner.

To exploit is an easier thing for man to do than to love. He has always, since the mythical fall, sinned and exploited. He has reigned in a fake kind of majesty at the core of his egocentric being. He has gloried, whatever the historical period, in usurping the functions of divin-

ity; he has gloried in "playing God."

Today the technological process has insanely afforded man new and absurdly powerful push buttons to play with, new machines that appear to annihilate distances between places and persons, new techniques insisting on such closeness that even individual personality is threatened.

M. R. is a new technique which the churches obviously must study, weigh in terms of Christian ethics, and decide if they can use it. The Gospel is the basis for such an examination.

Men and women who are involved in Motivation Research (and, indeed, in any communications endeavor) must be guided by the churches to ask themselves searching questions. Both the communicator and the person responding to the communicator stand under divine judgment.

In our present context of M. R., there are questions that might be directed to each, calling for a personal answer: Am I taking part in an immoral action? If there is a demonic element here, am I applying labels, naming devils? What is my Christian vocation as a communicator, or as a listener, a viewer, a reader, a consumer?

There are questions to be answered by the communicator: Am I exploiting my neighbor by studying his needs and desires and by stimulating these in terms of new tastes, then new needs and desires? What is the dignity of man? Am I exploiting my neighbor for his own good (what does that mean?), or to set myself ahead in terms of money, position, and power?

There are questions to be answered by the viewer, the listener, the reader, or the consumer responding to communication: Am I being exploited? If so, exactly what does that mean? Am I powerless to do anything about it? Do I belong to myself or to God? May I, as a Christian, permit myself to be exploited

in this way? If not, what may I do about it?

A Church is spared temptation no more than is a business firm or an advertising agency. In fact, a church will probably be tempted more subtly and more intensely by demonic forces. Ultimately, if a church should slyly, effectively, knowingly succumb to temptation, and thrust aside the Cross of Christ in order to attain worldly "success," it could not speak in Christ's name to the very men it would confront in the highways and market-places.

A church dare not succumb to the temptation to exploit M. R., or any other technique, to secure power in a human sense. Nor dare a church play ball with men and women who knowingly and deliberately misuse a technique like M. R. and fail to speak the Gospel to them about it, while taking their money with one hand and blessing them with "cheap grace" with the other hand.

What about proper use of a technique like M. R.? We have seen how it can help to disclose what is essentially real human behavior and motivation. It seems always a good thing to bring such hidden and vital factors to the surface, into the light of inquiry and examination. But even considering the good that can come of such research, it cannot, in my opinion, be done without the consent of free will.

I am suggesting that in any way it makes use of motivation research a church must guarantee at least two things: (1) it must receive permission to engage in psychological depth research on a given person or group of persons by the same person or persons involved, and (2), following such research, it must disclose to the person or persons involved the nature of subconscious images which have been disclosed.

It follows, then, that a church using M. R. must allow the person who is the subject of psychological depth research

Questions for the Church

Is what we think we are saying the same as what we are really saying?

What kind of images does our religious terminology call up in the minds of the people?

Is tradition a handicap to the Church these days?

How may proclamation of the Gospel be related to the hidden needs of persons?

What do community behavior patterns have to do with churchgoing?

Are psychological effects desirable in evangelism?

THEY SAY:

Paragraphs of Provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Both Are Right

THE FUNDAMENTALISTS are right in their insistence on the Bible's basic unity. It was God's doing. However, they fail to recognize that there was also a human element in the Bible's development.

The liberals are right in calling attention to the Bible's historical nature, and in standing for honest scrutiny in the light of history and research.

—EDMUND PERRY, professor, Northwestern University.

One Cogent Reason

CAPITAL PUNISHMENT has already been abolished in all of the Western European democracies save France, and in virtually the whole of Central and South America. Eight of our own states have followed suit. Obviously, there are reasons for this wholesale rejection of a time-honored institution. But how cogent are these reasons? How compelling are they to the Christian conscience?

Certainly reverence for life heads the argument for abolition. Reverence for life as the Christian's sluggish awareness that when he confronts another man or woman, he confronts Christ, the Son of Man, the second Adam. Reverence for life as the understanding that, since each of us is invited to share, for all eternity, the life and happiness of the Holy Trinity, this life is more, not less, sacred and crucial and important.

—ROBERT HOVDA in *The Commonweal*.

Keep Chiang Government

HERE ARE my own convictions as to why the Chiang government should be supported:

1. I think they are trying to demonstrate on Taiwan the superiority of the free way of life, as contrasted to the brutal totalitarian regime on the mainland of China.

2. The Nationalist government is

doing very well in providing a continuation of the genuine Chinese culture—the family, love of home, and all that goes with it—in contrast to the communes on the mainland, where men are separated from women and youth from their parents.

3. The Nationalist government is training an army for the purpose of stopping atheistic Communism.

The Nationalistic Chinese have what appeared to me to be an efficient and deeply devoted army, but I don't think their hope is to invade the mainland now. Rather, I think they intend to wait for the day when hunger and unrest inside the Communist regime will tear it down, and then they will liberate the Chinese.

—ARTHUR J. MOORE, supervising bishop on Taiwan.

Air-Conditioned Comfort

AN ADVERTISEMENT in the *New Christian Advocate* states that "Many of America's finest churches depend on . . . to provide the ultimate in air-conditioned comfort for their congregation."

Having gone to the church in the Middle West on humid summer Sundays when the air-conditioning was done by palmleaf fans, in the languid hands of sweltering worshipers, I can appreciate the value of the "cool comfort" made possible by modern technology. I am sure that congregations distracted by the heat are handicapped in their efforts.

Even so, something about this advertisement troubles me. Allusion is to "America's finest churches." What is meant? Are America's finest churches its most luxurious examples of ecclesiastical engineering? Are they the ecclesiastical corporations whose trustees pay primary attention to the physical comfort of their congregations? Is it not possible that some of America's finest churches are small congregations which endure great discomfort in order to give more largely to help those in even greater need? I have the good fortune to worship in a climate where natural air conditioning prevails. So I shall meditate on *Judge not, that you be not judged*.

—CECIL F. RISTOW, pastor, University Methodist Temple, Seattle, Wash.

to decide whether he wishes to have an image which he possesses changed. A church, armed with psychological depth research about someone's subconscious image of something, must never fail to disclose the nature of that image to the person himself, or proceed to try—without first having received explicit permission—to change the image by other techniques.

As a matter of fact, if a person's image of a Methodist church (or a Roman Catholic church or a Baptist church or an Episcopal church) were derogatory to the church and a decisive factor in church non-membership, it might be well that, instead of trying to change the person's image, it would be acceptable to change the element in the church (economic snobbery, racial discrimination, dictatorial church government, excessive parochialism) which the person found derogatory.

I submit that uncovering images that people have of churches might be a profitable way for the churches to see themselves (through other people's eyes) and to correct some bad elements in the churches which stand seriously in need of correction and amendment. Of course, it would be necessary to take a courageous stand *not* to change some elements which culture might find "bad" but which were indicative of fidelity to Jesus Christ.

Churches must remember their vocation to respect individual free will and integrity more than institutional prestige and success. As Christians, we should try to bring the hidden persuaders out in the open, and then to work with them (as open persuaders) when they labor for the betterment of society rather than working as they do now simply for selfish motives.

We must discourage all "hidden persuaders for Jesus." Our Lord calls us to be honest evangelists of his Gospel and to follow in his own way. It is a way which respects men's free wills so much that Jesus Christ died upon the Cross and revealed himself to men not as the expected Messiah, but as the Suffering Servant and the Son of God.

Our task is to preach the Gospel of Jesus Christ and to live so faithfully in his way of life that others may be drawn to that way. We will not ever be "hidden persuaders for Jesus," zealously exploiting persons of God in Christ, making point of contact with secret psychological depth research or by selling Jesus like soap. We will not even call ourselves persuaders, for we know that God's persuasion is by the Holy Spirit.

We will be content to be known as evangelists, preaching Jesus Christ and him crucified, relying on his resurrection power and glory. Love may indeed be persuasion, but we know that when we love in Christ's name we love also in Christ's power.

By TRACEY K. JONES, JR.

Why Christianity Stays in China



*Five good reasons point
to the spark of life
that keeps the church going
in Communist China.*

DESPITE ten years of difficulty and suffering, the Christian churches in Communist China remain. Increasing information from the mainland makes this conclusion inevitable.

There are 500 Methodist preachers; almost all at the last report are serving their appointed churches with 50,000 to 70,000 Methodists. The total Protestant community is more than 700,000 and the Roman Catholic 2,000,000. After a period of loss, the churches appear to be growing again, with baptisms reported in recent months in Changshu, among the Tung tribe in the mountains of Kwangsi province, and in other cities and villages.

In trying to understand how such strange things can be in a land that is tight in the grip of Communism, American Christians should recognize the conditions under which Chinese Christians live.

First, there is the relationship they have to the State. Some Americans expect Chinese Christians to be non-conformists in a Communist state. Others insist that, if Chinese Christians do conform, they have ceased to be Christian.

If we have either of these attitudes, we cannot hope to understand the life, needs, hopes, and fears of Chinese Christians. In Communist China there is no neutrality; no silence is tolerated. All must co-operate actively with the govern-

ment. Those who do not are quickly denounced as reactionaries or rightists.

Yet, if Christians are co-operative, the Communists have not attempted actually to destroy them. They have left some church buildings, but by no means all, and have sponsored several national conferences of Christian leaders.

It has not been easy to answer the question of what is Caesar's and what is God's. On the whole, however, Chinese Christians do not feel that their support of the government has compromised their loyalty to the Church and to Christ.

The second relationship of Chinese Christians is with their own Chinese people. Chinese Christians are patriotic, eager to see the prestige of China rise; and they are determined that the living standards of their people must go up.

Of course, the spiritual cost in fear and intimidation has been terrifying, yet materially there have been achievements. The churches, therefore, can probably be expected to work for any program that will enhance the prestige and social betterment of the nation.

The third relationship of Christians we need to take into account is with each other. There have been denunciations of Christian against Christian, and some Christians have gone to prison because of what has been said.

Recently, with the organization of the communes, new difficulties have arisen. Churches have been merged in a number of cities, and we can expect more.

We do not know what these new moves mean for the churches. It is unquestionably a serious challenge to their life. Since 1950 the larger section of the Protestant church has been organized into the Three-Self Movement (self-propagating, self-supporting, self-governing); a central committee that has been set up to provide liaison between the Communist government and the churches.

This committee has had a checkered history. It led in the denunciation meetings, and it has helped to rewrite church history in China, calling missionaries

spies and mission boards agents of United States foreign policy.

At the same time, the Three-Self Movement committee has at times protected the churches against overzealous lower party officials and has tried to interpret to the Communists the nature of the Christian faith.

The fourth relationship of Chinese Christians is with Christians outside their country.

In spite of attacks against Western missionaries, delegations of Christians from Britain, Japan, Australia, West Germany, and India have visited China. They have been warmly received by Chinese Christians. There has been no official invitation from Chinese Christians to American Christians to visit China, and it has not seemed wise in the United States to encourage such a visit.

The fifth relationship is with Christ himself. It is impossible to judge, but there is no doubt that Chinese Christians believe they are faithful to him.

What can American Christians do in connection with the Christians in Communist China? This is a persistent question, and the response of Christians in the United States should be one of sympathy. We ought to face honestly the ethical issues at stake, but remain aware that Christian fellowship transcends the barriers the world erects.

We can pray for Chinese Christians; we can study and understand more fully what they have experienced and what they feel and say. Assuredly, we can insist that the reconciliation of Christian and Christian is as axiomatic for our faith as the cross and resurrection. We can remain faithful to the Chinese people as a people, concerned for their welfare no matter under what form of government they may be found.

We do well also to remember that there are 22,000,000 Chinese outside Communist China, and we should do all we can to strengthen the churches in Taiwan, Hong Kong, and in the China dispersion in South East Asia.

Tracey K. Jones, Jr., is secretary for Southeast Asia and China in the Methodist Division of World Missions.

By Donald G. Miller

Biblical Theology and Preaching

True preaching is never achieved until the words of the preacher become, in actual fact, the Deed of God.

BIBLICAL THEOLOGY is difficult, if not impossible, to define. In broadest terms, however, we may say that it is the conviction that the central concern of the Church is with the Word of God in the Bible.

But the very nature of that Word demands preaching. For in the Bible, God's Word is his deed. His Word is the expression of himself in action to create or judge or redeem. The psalmist has put this clearly in Hebrew parallelism in Psalm 33:

*For the word of the Lord is upright;
and all his work is done in
faithfulness.*

Here God's Word and his Work are equated. In Psalm 107:17-20 God's Word was his healing act. Supremely is this seen in the declaration of the Fourth Gospel that "the Word became flesh," and in the insistence of the writer to the Hebrews that God's final Word to man was spoken "by a Son." In both instances, the Word of God through this Son is identified with his creative and redemptive acts.

In its deepest sense, therefore, the Word of God in the Bible is God's self-manifestation in action in history. It is this which has led Suzanne de Dietrich to say that we may speak indifferently of the Bible as "the Word of God" or as "the Acts of God." It is this, too, which has led G. Ernest Wright to entitle a most stimulating book on the Old Testament *God Who Acts, or Biblical Theology as Recital* (Allenson, \$1.75). The Word of God is the recital of God's saving acts in history, of the things he has done in the solid stuff of historic reality "for us men and for our salvation."

Since this is the nature of God's Word, it follows that the acts must be told, they



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must be heralded, they must be proclaimed as "good news" both to those who have never heard and to those who have—"for those who know it best, seem hungering and thirsting to hear it like the rest."

The Bible is history, but not mere history set forth with detached objectivity and preserved for the purpose of adding to the world's knowledge of past events. The Bible is what Forsyth called "evangelical history," history retold as the record of God's saving activity. It is history recounted in the passionate proclamation that here, in these events, and nowhere else, is God's answer to the human dilemma. In these happenings the nature of God, the purpose of history, and the destiny of man are all to be seen by those who will examine them and respond to them in faith.

From one standpoint, the Bible is an anthology of sermons, the exact record of the preaching of the prophets and

Apostles. If, then, the Bible by its very nature is oriented toward preaching, it would follow that to make it central in the life of the Church is likewise to make preaching central in the life of the Church. If the Bible itself is proclamation, it is quite likely that it will make its impact on our time through proclamation.

Biblical theology sharpens the incongruity of a man speaking God's Word. It deepens the contradiction growing out of the fact that God's true Word is his act, but that men must talk about his act in words, thus changing its character entirely.

What is the solution to the dilemma thus created? How can a man, speaking mere words, get his listeners beyond those mere words to God's Word, God's act?

This can be done in one way only—by realizing that preaching itself is an act—a divine act. No man can preach; but God may preach through a man.

"The Gospel is an act of God," says P. T. Forsyth. "Its preaching must therefore be an act, a 'function' of the great act. A true sermon is a real deed." To preach the Gospel, then, is not merely to say words but to effect a deed. To preach is not merely to stand in a pulpit and speak, no matter how eloquently and effectively, nor even to set forth a theology, no matter how clearly it is stated nor how worthy the theology. To preach is to become a part of a dynamic event wherein the living, judging, redeeming God reproduces his act of judgment and redemption in a living encounter with men through the preacher.

True preaching is an extension of the Incarnation into the contemporary movement, the transfiguring of the Cross and the Resurrection from ancient facts of a remote past into living realities of the present. A sermon is an act wherein the crucified, risen Lord personally confronts men either to save or to judge. Ruskin's famous saying that a sermon is "30 minutes to raise the dead" was not far wide of the mark. Preachers cannot raise the dead; only the living Christ can do that. In a real sermon, then, Christ is the Preacher. The Preacher speaks through the preacher.

No man has really preached until the two-sided encounter between him and his congregation has given way to a three-sided encounter, where God himself becomes one of the living parties to it. Ideal preaching would go even one step farther, where the presence of God becomes so real that the preacher himself drops almost entirely out of the consciousness of the worshippers, so that even as the preacher speaks, they and God seem to be left alone.

It was thus that Paul described his own preaching. "We are now Christ's ambassadors," he wrote to the Corinthians, "as though God were appealing

direct to you through us." The function of the preacher is to announce news so much greater than he is that men shall lose sight of the preacher in the news. What is the news? "God himself is with us!" The redeeming God is actively present, judging and redeeming now in the solemn realities of this moment. Then God really becomes the Preacher. The sermon is no longer the effort of a man to speak moving words; it has become the Deed of God. True preaching is the re-enactment of the deed of redemption as both the atoning love and resurrection power of Christ express themselves once more through his body, the Church. To preach is so to bear witness to that which is done for men that it is actually done in men. Preaching is a part of the doing of it.

True preaching, then, is not achieved until the words of the preacher become the Deed of God. The ultimate question for the preacher is not, "Has my sermon said something?" but "Has it *done* anything?"

Now, from this basic conception of the nature of preaching as God's act wrought through man, certain concomitants flow.

The first is this, that *the task of the Christian preacher is unique*. He has something to tell men and to do for them that no one else is doing. A good test to put to one's own preaching is the question: Am I really prepared to say something to people which they do not hear anywhere else? Am I to be God's messenger to confront men in a way in which they are confronted nowhere else?

THE DEVIL has ways of working. If he cannot cancel out the effectiveness of the Church's ministry by inducing outright apostasy, he often works by indirection through the prostitution of something which in itself is good. One of the devil's favorite devices in our generation has been to pervert the quite legitimate insight that the Church's ministry is to the whole man—not just his soul.

But in our effort to minister to the whole man, have we not been in danger frequently of becoming just another human agency for the betterment of mankind? It is good for the Church to teach, to do social work, to counsel, to provide recreation, to furnish employment, and to foster all the other activities in which we often engage. But when these activities are detached from their roots in the Church's specific task, when the Church loses its unique role in the life of a people and becomes just another human agency, it has lost its reason for existence.

The Church is more and other than a school, a social agency, a counseling clinic, a community recreational center, an employment bureau. It has something to do for men that none of these is doing, nor can do. These other agencies are trying to make human life better. The Church is to raise the question

whether even the best human life, judged by worldly standards of better and best, is worth anything.

These other agencies are set to enable men to achieve the good life in earth-bound dimensions, so that they can say, "I am rich, I have prospered, and I need nothing." It is the Church's task to say to those who are thus well off: "You are wretched, pitiable, poor, blind, and naked," and to counsel them to buy from the risen Christ the "gold refined by fire."

It is the task of these other agencies to make men at home in this world. It is the task of the Church to disturb men, to make them homesick for another world, to uproot their attachments to "this age" and to make them heirs of "the coming age," to call them out like Abraham of old from man's highest civilization to become "pilgrims and strangers on the earth," seeking the city which hath foundation and whose builder and maker is God. It is easy to lose this unique, this distinctive, mission in the quite legitimate effort to minister to the whole man.

But if we fail in our unique task, where will it be fulfilled? It most certainly will not be done by the service clubs, nor the women's clubs, nor the fraternal orders, nor the chamber of commerce, nor the parent-teacher association. If men are hearing nothing more and having nothing more happen to them in our churches than they are in these other organizations, then the Church has ceased to be the Church, and it is not really obeying the mandate laid upon her by her Lord to preach the Gospel to every creature.

A second concomitant of the nature of preaching is that in order to confront men with the crucial question of Christ, *our preaching must center in the history of redemption*. We do not confront men with Christ by preaching theological ideas or by ethical exhortations, but by rehearsing the saving events witnessed in Scripture. The preaching of the early Church was the announcement of "good news," and news is not ideas but the telling of events.

Floyd Filson has recently put this clearly in *Jesus Christ the Risen Lord* (Abingdon, \$4.): "When we present the biblical message," he writes, "we do not outline a system of ideas. We rather tell a story, a story of God's special dealings with men to judge and save them. . . . History, and more specifically God's working in history, is . . . the indispensable form of biblical theology. If we ever forget that our task is to tell a history and show where each biblical figure and each later Christian fits into that history, we have not only abandoned the biblical framework of the Gospel, but we have also abandoned a vital essential of that Gospel. We cannot substitute for this history a philosophical formula-

tion of Christianity, or offer in its place an outline of spiritual and moral principles, without losing the very nature of the Christian message."

A third consideration is that *our preaching should be God-centered and objective, not man-centered and subjective*. Biblical theology reminds us that the starting point of all our religious thinking is God, not man. And this has a very definite relevance to our preaching.

Much of our preaching consists in the effort to analyze man, to try to understand man's need, to try to clarify the human problem, then to go to the Bible for some answer. This ends in so-called "problem preaching," or "life-situation preaching."

The Bible exists, then, to furnish answers to human problems: "What to do with your worries"; "How to maintain health through spiritual means"; "Religion the cure for mental strain." Faith as the means of solving one's economic problems or gaining social poise or making friends or even the means of always finding available parking space! And so it goes, on and on.

The whole tenor of this approach is to make God the servant of man. God becomes a cosmic Doctor, a giant Aspirin Tablet, an over-sized Psychiatrist, an ilimitable supply of Nerve Tonic, an expert economic Adviser, or even—heaven help us—an Unseen Bellboy to park our cars! It would seem, as Henry Drummond once remarked, that the old catechism answer has been revised to read: "Man's chief end is to glorify himself, and to enjoy himself for ever," with God as the Cosmic Means to this end.

The Bible is a mighty corrective for such an approach. It places God and his glory squarely at the center of all reality, whether in time or eternity, and reminds us that the only thing that really matters is his purpose and his work. Man is here not to be served by God, but to serve him, even as "the Son of Man also came not to be served but to serve."

The old Calvinistic theologians who struggled to be willing to be damned for the glory of God may have been mistaken, but their instincts were right. I can find no hint in the Bible that God ever damns men for his glory. But at least these men knew that God did not exist for them; rather they existed for God. And if it should be that their eternal damnation should give glory to God, then it was well and good, for God's glory, not their salvation, was the only thing that mattered.

LET US LAUGH at them if we will, but our smile may be cut short by the remembrance that they at least demonstrated a measure of release from self-centeredness which we know nothing about, which with all its ruggedness and harshness, stacks up pretty well against

The Church and the Law

F. MURRAY BENSON
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Beginning with this issue, this column will bring you news briefs of legal matters related to religion in addition to digests of court decisions. Space requires both facts and decisions be oversimplified. No attempt is made here to give legal opinions. Eds.

In the News

IN GENOA, ITALY, recently, the Juvenile Court ruled that a child has the right to choose his or her own religion even against the will of parents.

Alfonsina Sanguineti, at the age of nine, had abandoned the Roman Catholic faith with her parents to accept Judaism. The family moved temporarily to Israel, and at 17, Alfonsina decided to resume her original faith.

When the family returned to Italy and she was scheduled to enter a Jewish school, Alfonsina protested. She wanted to give up the Jewish religion and enter a Catholic school.

The Juvenile Court decreed that she was to be kept in custody by the Catholic institution since "the choice of one's faith is such a delicate matter that, even if parents have a right to guide their offspring toward their own religion, no coercion should ever be used."

From the Courts

CASE: Action was brought by the Beulah (N.Y.) Wesleyan Methodist Church to restrain the defendant from acting as its minister. Certain disagreements arose, and a resolution was adopted at a special meeting of the leaders, stewards, and trustees of the church to terminate his services. The lower court held for defendant.

Decision: The higher court affirmed. It said that the state law provided that such removals be made according to the discipline and rules of the denomination; that the plaintiff church generally followed and observed the doctrines of the Wesleyan Methodist Church in Great Britain; and that under the law and discipline the plaintiffs lacked power to remove the minister.

[BEULAH WESLEYAN METHODIST CHURCH v. HENRY (N.Y.), 62 NYS 2d 297 (1946)].

the selfish, self-centered, man-centered religion which turns God into a servant of man and sometimes goes even so far that—as I heard a pastor say recently—men think that he might even be pleased with a generous tip.

No, our task, according to the Bible, is not to give answers to man's problems; it is rather to let them know that they are asking the wrong questions. It is not to offer them God as the answer, but to confront them with God in such a fashion that they will discover that he is their problem. It is not to present them with a God who is an idol of our own making, carved out in our image, the sum-total of all that man in his natural state desires; it is rather to confront them with the living God who dwells in light inapproachable.

What man needs is not an answer to his human problems—he needs rather to discover what his real problem is. His problem is not that he is physically all, mentally strained, economically insecure, socially maladjusted, culturally deficient. His problem is that he has tried to exchange his manhood for deity. He has refused to be man, and has tried to usurp the place of God.

He has consistently shut his eyes to the fact that he lives a derived life, and he has sought to be independent and self-contained. He has closed his eyes to the fact that he is a creature of time, that all that he knows is passing, that his destiny can never be fulfilled in this world; and he has tried to view time as though it were eternity, has sought to give permanent value to life's transiency, and has forgotten that he is a pilgrim and a stranger and has become domesticated in this world, with the sunset as a hearth fire.

If man had no problems in the ordinary sense, this problem would remain. And were he hopelessly plagued with problems, it would not matter too much if this problem were solved.

Biblical theology confronts us with the real problem of man in all its starkness—his rebellion against God, his independence of God, his deluded self-centeredness which deceives him into thinking that if he could only solve his little problems, life would be whole. To minister to man on his own level was the first temptation presented to Jesus—man needs bread, therefore turn these stones into bread! And from the human standpoint the request seemed so legitimate, so reasonable.

But from the temptation to minister to man's felt needs, to the problems of which he is aware, Jesus turned away. No, said he, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is our task, as his heralds, to confront men with the living Word which comes from God's mouth, with all the demand of his lordship over life, with the insistent procla-

mation that man finds life only by dying to himself and truly living to the glory of God.

One final word must be said: biblical theology has led us to see that all preaching should be Christian preaching, even the preaching of the Old Testament. Preaching is not made Christian merely by being done in a Christian church building. It is made Christian only when it speaks of Christ. This means, then, that even the Old Testament must in some sense be preached from the Christian standpoint.

This involves very difficult problems, I know. But whatever the problems, it is a patent fact that the early Church found the Old Testament a Christian book. A European theologian has recently made the statement that the Old Testament is still the Christian Bible, the New Testament being in the nature of a glossary which clears up the meaning of the otherwise obscure terms of the Old Testament. In any case, the Church preached Christ from the Old Testament and bound it with the New Testament as their authoritative Scripture.

Paul insisted that it was Christ who made sense out of the Old Testament. He insisted that Jews read it with a veil over their eyes, that apart from its fulfillment in Christ it remained an unsolved enigma. Christ had removed the veil, said Paul, and through him alone can we rightly understand the Old Testament. We do not read the Old Testament, nor preach from it, as Jews but as Christians and the same is true for the New Testament. It is a book about God in Christ.

The parables are not to be preached to enforce moral lessons, but to enforce the Gospel. The miracles likewise are there as witnesses to the Gospel. I heard Paul Scherer preach some time ago on one of the Gospel miracles. He was at the Cross and the Resurrection by the second paragraph of his sermon. This is as it should be. The Sermon on the Mount must be preached not merely to reinforce character traits, such as Benjamin Franklin tried to develop by human effort, as revealed in his *Autobiography*. The Sermon on the Mount should be preached as the charter of the kingdom of God—as the pattern of the new life wrought by faith in Christ and by entrance into his Kingdom.

Hence, all our preaching should be Christian preaching, kerygmatic preaching, Gospel preaching, confronting men again and again with the basic "good news" that God has acted in Christ—through his death, resurrection, and ascension—to save us all and to achieve the purpose of history; that in Christ the new age has dawned; that by the Holy Spirit we are summoned now to enter it. There is no substitute for the preaching of the living Word of God in the fellowship of God's people.

He took strength from his Bible and
built this into his preaching.

Francis Asbury:



From the Frontispiece, Vol. I
Asbury's Journal and Letters

PREACHER EXTRAORDINARY

By Arthur Bruce Moss

THOUGH it was very windy, I fixed my back against the mizenmast, and preached freely on those well-known words, 2 Cor. 5:20: *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*"

Thus Francis Asbury, on October 13, 1771, addressed the ship's company in the last of a series of sermons preached the Sunday mornings of his voyage to America. In his *Journal* the texts are noted in their sequence: September 15, . . . *but now commandeth all men everywhere to repent* (Acts 17:30); September 22, *and they came and were baptized* (John 3:23); September 29, . . . *to you is the word of this salvation sent*. (Acts 13:26); October 6, *How shall we escape, if we neglect so great salvation?* (Heb. 2:3).

Forty-four years later, feeble in body but still bravely declaring the salvation of God, the aged bishop came to Father Staunton's on Saluda River close to the borders of North and South Carolina. On Sunday, November 19, 1815, he preached on Acts 26:18, the words of Paul's commission: *To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.*

This is the final text of the unnumbered sermons preached in Francis Asbury's *Journal*. From first to last, his thought and utterances are Christ-centered. "Salvation," personal and yet world-wide in scope, is the single word that can epitomize his preaching.

Francis Asbury knew and used the Bible as have few leaders or preachers in the American church. His complete lack of formal education would have

been fatal to another. The paucity of both material and opportunity for self-training makes his solid biblical scholarship appear incredible.

The ability to use the original language with fair facility is proof of a determination of will that turned the multiplied thousands of miles on horseback into a university library, and the unlighted nights of a half-century into a graduate seminar. Many a preacher of today may well stand rebuked for lazy ineptitude as compared with Asbury, who pierced forests that had no road map and addressed hardy pioneers.

In the *Journal and Letters* (Three Vols., Abingdon Press, 1958, \$21.) a very important index of sermon texts is presented (II, pp. 818-824). Every Scripture reference in the *Journal* is included when chapter and verse are indicated. Hundreds of Asbury's sermons are thus textually pinpointed.

From the early patriarchal chapters of Genesis to the conclusion of John's ecstatic vision in the repeated words, *I am Alpha and Omega* (Rev. 22:13), Asbury's spiritual discernment moved for the ready voice of texts best suited to express and channel his thought.

The only biblical books unmentioned in the index of texts are: Judges, Ezra, Nehemiah, Esther, Daniel, Obadiah, Nahum, and Philemon. Each of these was probably represented among the other hundreds of sermons, reported in the *Journal* but without specific scriptural text.

Following his death, all of Asbury's papers that could be collected were deposited with The Methodist Publishing House in New York: original books of the *Journal* sermons, and outlines, biblical notes, important correspondence, and other personal and official documents. The *Journal* was printed in *extenso* in 1821; the great accumulation remained intact, though unedited. To the incalculable

misfortune of the church, the entire collection was lost in the Publishing House fire in 1836.

In Asbury's journalizing, he developed the custom of including the outline, or at least a brief summary, of a sermon that had seemed effective. Thus, several hundred notations appear from which the outline of the sermon or a workable gist may be studied. A careful perusal of the *Journal* will yield rich sermonic treasure.

Mid-December, 1803, was "excessively cold," even deep in Georgia. The *Journal* entry for Sunday, December 18, 1803 records: "I stood without doors, fixed my blanket to screen me from the sun, and my cap to shelter me from the wind. I cried in the words of my Divine Master, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' First, the *light* of your principles and doctrine. Second, the *light* of your experience. Third, the *light* of your temper. Fourth, the *light* of your practice, that they may see it manifested in virtue and piety, and be converted to God." (II, p. 417).

At Norfolk, Va., on Good Friday, March 22, 1799, Asbury preached on Gal. 2:20, *I am crucified with Christ*. The *Journal* gives this summary: "Christ crucified: and Paul crucified after the likeness of Christ, and for *Jesus*—crucified to the world in afflictions, hopes, and desires. *I live*—I have had a spiritual birth, and live a spiritual life of faith, love, and holiness; yet not I, as the author of my own birth or life; 'Christ liveth in me'—by his Spirit; 'and the life I now live is by faith of the Son of God'—faith of, and faith in, Christ—'who hath loved me, and given himself for me'—that is, I know and feel my personal and real interest in, and union with, Him." (II, p. 190).

Using the same text on a different occasion, Asbury offers this comment: "I

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live; yet not I . . . in communicated grace and life as ministers and Christians: *to live by faith*, as well as to be saved by faith. *Loved me*, is the feeling experience of gracious souls" (Sunday, June 3, 1798, Philadelphia II, p. 160).

In New York, on Tuesday, May 29, 1787, the text was, . . . *many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob* (Matt. 8:11). The outline: "1. A Scriptural view of the kingdom of heaven. 2. The subjects or citizens thereof. 3. Sit down with Abraham, famous for faith; Isaac, for justice, truth, meditation, and walking with God; and Jacob, mighty in prayer" (I, p. 541).

Instances appear when Asbury was called upon to preach or to deliver other public addresses at a notable occasion. Chief among these was the address of congratulation, personally read to President George Washington on behalf of the Methodist Conference assembled in New York.

The idea to do this was Asbury's. The Conference gave unanimous approval. The paper was undoubtedly Asbury's composition. It is classic in the use of words, and deeply moving in moral and spiritual power. The complete text of the address, and of Washington's formal reply, is presented in *Journal and Letters*, III, pp. 70-72.

The earliest of these noteworthy utterances was Asbury's first sermon in New York, preached in Wesley Chapel (the original building of John Street Church)

on Tuesday, November 12, 1771. A huge congregation crowded all available space in the chapel. Many were of British birth, loyal to the throne in the days of mounting political tension. Others, of French Huguenot, German, or Dutch ancestry, had come from the Continent.

Among the large number of younger people, American-born of varied descent, were leaders already conspicuous in the Sons of Liberty. A few months previous, they had clashed with the king's troops in New York's first bloodshed of the Revolution, the Battle of Golden Hill, within a stone's throw of the chapel.

Numbers of colored slaves were present, some of whom would find emancipation after the Revolution.

In this remarkable situation, and at the outset of what was to be his lifetime of service in America, many texts called to Asbury for his declaration. The sheer genius of the man glows in his selection. 1 Cor. 2:2: *For I determined not to know anything among you, save Jesus Christ, and him crucified* (I, p. 9).

Upon receipt of the word of John Wesley's death, Asbury was asked to deliver a memorial address at each ensuing conference. The details of this utterance, as it was developed from occasion to occasion, were lost in the tragic publishing house fire, but its profound appreciation of Wesley's work, and the radiant interpretation of his spiritual fervor, were attested by many who heard.

The text was 2 Tim. 3:10-11: . . . *thou hast fully known my doctrine, manner*

of life, purpose, faith, long-suffering, charity, patience, persecution, afflictions . . . but out of them all the Lord delivered me. Ezekiel Cooper was to use this text many years later when called upon to preach a sermon after Asbury's death. (See *Journal*, May 26, 1791—I, 675).

In North Carolina, on Friday, January 7, 1814, Asbury received letters that indicated that Bishop Thomas Coke, with seven young preachers, had sailed for the East Indies. He comments: "In less than one hundred years, Methodism has spread over three quarters of the globe; and it is now about to carry the Gospel of salvation into Asia. Amen." The daring voyage was to experience tragedy, as Bishop Coke died on shipboard, May 3, 1814. He was buried in the Indian Ocean, his companions continuing to Ceylon to found his mission there.

Many months elapsed before word of Coke's death reached America. Asbury notes the fact at the New York Conference, May 21, 1815 (*Journal* II, 780) when he preached a memorial sermon at the request of the Conference. Sunday, September 24, 1815, at the session of the Ohio Conference in Lebanon, he repeated the sermon, using the text: *Let your light so shine before men.*

The *Journal* for that date includes a summary: "The Gospel light, in all its fullness of grace and power, the reflected light of that Light of the world, manifested in faith and in obedience in every grade and class of believers. Ministers should be resplendent like a city illuminated in the night; a great light amidst churches in darkness and slumber; like Doctor Coke, whose effulgence beamed forth in missions, in labours, in Europe, in America, in the isles of the sea, and in Asia. I took occasion to particularize the abundant labours of the distinguished man of God." (II, 792.)

Constantly traveling, by horseback, chaise, or afoot, sleeping in the open or in crowded cabins of the frontier, under ceaseless pressure of administrative duties—when could Asbury find an hour for reading, study, contemplation?

He possessed natural gifts and native talent. But the development was by critical self-examination, and the husbanding of every moment of opportunity, no matter how scant.

Thousands might hang on his word in some huge camp meeting. A dozen Negroes listened with gleaming eyes as, by glimmering candle in a slave's shack, he read the Word of God to them, illiterate. The elite gathered to hear him in a governor's mansion. A doomed criminal found the peace of God before execution.

Always he was Christ's preacher. No other theme passed his lips, save the love of God in Christ reconciling the world unto himself. He stood unafraid before antagonism. He touched with tender hand the sore need of yearning people. He was the Apostle of Christ to America.

FILMS for Churches

By HARRY C. SPENCER
Methodist Television, Radio,
and Film Commission

Talk Back TV films are now available to churches. In this half-hour program the 15-minute film sets forth a common problem, and the last 15 minutes is a panel discussion of the solution. The 13 subjects used this year were selected by 10,000 pastors in reply to 27,000 questionnaires. 13 films are available for rental from The Methodist Publishing House (b & w, \$4. each, 14 minutes). Titles include:

PRESSURE—concerning the pressures of family living.

THE SECRET—guilt is the subject as a mechanic speeds up a machine to make a record, and someone is hurt.

AND GWENDOLYN, TOO—how do we know God's will? Problem concerns parents of blind child.

THE LITTLE BALL BOUNCES—good and bad breaks in life as things seem to happen without cause.

THE APPRAISAL—how do we use prayer? Teen-age auto accident makes a father liable for the injured.

FORGET RICHARDS—can we use Christian principles in business?

A TIME FOR WAITING—how do we face tragedy?

THE SWITCH POINT—what is our responsibility to our community?

THE FOUL—how can a person stand by his convictions?

THE APPLE ORCHARD—what is valuable? What do we live for?

THE VOLUNTEER—why do we reject people?

PORTRAIT OF HECTOR—how can we get security?

THE FIFTH PLATE—how do we maintain standards in the home against that which would destroy them?

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SERMON STARTERS

For Advent

EMBRACING the four Sundays prior to Christmas Day, Advent is the spiritual preparation for the celebration of Christ's birth. Beginning on the Sunday nearest St. Andrew's Day, November 30, and closing on Christmas Eve, it encourages both theoretical and practical concern for the entrance of Jesus into the lives of all. We are to prepare room for him in all of life, and it is appropriate that we consider the relation of total abstinence to this sign of hospitality to our Lord, as well as devote one Sunday to concentrated appraisal of the Holy Bible—the volume which shares with us this Word which . . . *became flesh and dwelt among us*, that we might behold *his glory, glory as of the only Son from the Father, full of grace and truth* (John 1:14).

Inasmuch as Christ came to seek and to save those who were lost, Advent is an auspicious time for seeking to win new converts, for training and receiving them into his Church. In some ways this is an even more appropriate time than Lent.

Some helpful references on the development of the season would be *The Story of the Christian Year*, George M. Gibson (out of print); *A Symphony of the Christian Year*, Randolph Crump Miller (Seabury Press, \$3.50); *Two Seasons*, Kendig Brubaker Cully and Iris V. Cully (Bobbs Merrill, \$1.75); *Resources for Sermon Preparation*, David A. MacLennan (Westminster Press, \$3.75).

The General Board of Temperance of The Methodist Church, 100 Maryland Ave., N.E., Washington, D.C., will provide materials for Advent. (A packet of materials for Commitment Day contains helpful suggestions for a service that deals with alcohol, gambling, narcotics and pornography.) The American Business Men's Research Foundation, 431 South Dearborn St., Chicago 5, Ill., is an excellent source also for materials for the temperance sermon. The American Bible Society, 450 Park Ave., New York 22, N.Y., will provide materials for Universal Bible Sunday.

Good News! Nov. 29. Text: Luke 2:20. Scripture: Luke 1:26-33; Isaiah 9:6; 40:3b-5. Suggested hymns: 84, 347, 113, *The Methodist Hymnal*.

DURING the gold rush of the last century, Methodist missionary William Taylor would mount a barrel in San Francisco and shout, "Thank God, I have good news for you this morning."

The first Sunday of Advent is the time for us to shout this glad announcement in the tradition of Isaiah (Isaiah 9:6; 40:3b-5) and John the Baptist ("Prepare the way of the Lord," Luke 3:4). Reviewing the expectation of his original coming and the joy which he brought to those shepherds who welcomed him, we are challenged to "make known abroad" all that we know "concerning this child" (Luke 2:17).

History does not record anything which the shepherds ever did after leaving Bethlehem, except to glorify and praise "God for all the things that they had heard and seen, as it was told them." One legend tells us that the youngest shepherd was named Jude, that he held the baby Jesus in his arms, and that years later he became one of the disciples, known to us as Judas, son of James (*The Twelve Christ Chose*, Asbury Smith, Harper & Bros., \$3).

We are struck with the fact that the privilege of welcoming the Christ, the Son of the living God, should set us all on a never-ending errand to tell all men of his coming. As Andrew could not rest until he had brought his brother Simon

to Jesus, so we should feel under compulsion to tell all men of Christ. Amid all the bad news of our time, here is good news for weary, soul-sick people.

The Everlasting Light. Dec. 6, (Universal Bible Sunday). Text: Psalm 119:105. Scripture: John 1:1-14. Suggested hymns: 83, 387, 386, *The Methodist Hymnal*.

("The Everlasting Light" is the theme for the World-Wide Bible Reading program and Universal Bible Sunday as promoted by the American Bible Society. Materials, including sermon suggestions, may be obtained free of charge from the Society, 450 Park Ave., New York 22, N.Y.)

WHEN THE LATE Schuyler Garth was building the interfaith Chapel of Friendly Bells connected with Trinity Methodist Church, Youngstown, Ohio, he invited the Jewish congregations of the community to provide some appropriate symbols. They gave a myrtle wood set of doors for a tabernacle on which would rest the Cross and inside of which they put a portion of the Torah in scroll form; a set of candelabra—Menorah, holding seven candles each; and an "Everlasting Light," an ornate fixture which hangs above the altar bearing a red light which is never extinguished. These remind worshipers that God's Word is a lamp unto our feet and a light unto our path, that the Scriptures reveal the light which alone can guide us unto the Father who is the author of light, in whom there is no shadow of turning, and that God is an everlasting Light.

As we prepare for the celebration of Christ's birth, considering him to be the Light of the world, it is important that we encourage Bible reading and study so that all may capture an appreciation of the Word which was made flesh and dwelt among us.

Articles in the *Abingdon Bible Commentary* (Abingdon Press, \$8.75) and in Volume 1 of *The Interpreter's Bible* (Abingdon, \$8.75 per volume) will provide valuable suggestions.

How Free Are You? Dec. 13 (Commitment Day). Text: Joshua 24:15; Scripture: John 8:31-51. Suggested hymns: 261, 263, 225, 226, *The Methodist Hymnal*.

("How Free Are You?" is the theme for Commitment Day as it is being promoted by the General Board of Temperance. Methodist pastors will be receiving literature from the board which will stimulate the development of this theme.)

WHILE one's heredity and environment, including the opportunities for training and enlightenment, put circles about our lives which prescribe our behavior in some regards, underlying every human life are basic freedoms that enable the individual to choose what he will do in life-determining situations. We

Special Days

The traditional color used throughout the Advent season is violet, or purple.

Dec. 6—Commitment Day

Dec. 11—Universal Bible Sunday

Dec. 20—Sunday before Christmas

Dec. 24—Christmas Eve

New Supply Pastors Go to School

BY HAROLD W. McSWAIN



THE STATISTICIAN of The Methodist Church figures there were 6,716 supply ministers or 12.44 per cent of the total number of ministers in 1958. In the Memphis Conference the percentage was 30.4, and in some Conferences higher.

A majority of the supply ministers are beginners. They are appointed and sent to work without adequate preparation. Often they have been guilty of poor preaching, inept administration, and inadequate pastoral service. Believing that something should be done, we developed a plan.

Two weeks after the annual session of the Memphis Conference 23 beginning pastors met at Lambuth College for three days of intensive training under five instructors. Four of the courses came each day and offered practical training in four major areas of ministerial work.

A course on "The Minister as Preacher and Prophet" gave elementary instruction in sermon construction.

"The Minister as Pastor" gave insight about the ministry to congregation and community.

"The Pastor as Priest" presented the ministry through sacraments, worship services, and the special ministry of funerals, baptisms, and weddings.

"The Minister as Administrator" gave the new men knowledge about basic local church organization and related this to District, Annual Conference, and general church procedures.

The fifth faculty member was responsible for relating these aspects of the ministry to the myriad interests in which Methodism is involved, thus insuring that world Methodism would be considered along with problems of the local church.

The responsiveness on the part of students was one of the most gratifying elements in the workshop experiment. A number of students said that the most heartening thing about the workshop

was the realization that the "Church really cared."

One student wrote: "I am bewildered, but eager to attempt new things. For the first time, I have some skeletal ideas about how things should be done." Another student said, "The workshop will help me know about some of the problems which I have to face and how to face them when they come." And another: "My courage is bolstered considerably."

Student suggestions for the next year ranged from providing cushions on the chairs to furnishing a more adequate bibliography. They also suggested more instruction in long-range planning and permitting this year's students to attend next year. Because each day was full from 7:45 in the morning to 10 at night, many of the students said the time was too short and the schedule too tight.

This year, when the second workshop was held, a fourth day was added, and a fifth course on "The Minister as Teacher" was included.

Thus, the workshop has become a permanent part of our Conference program.

The Memphis Conference's beginning minister's workshop originated among several leaders concerned about town and country problems. Their interest led to committee meetings involving the bishop's cabinet, the boards of ministerial training and education, and the commission on town and country work.

Legislation was prepared for conference, and a standing policy was adopted: "All pastors assigned to their first appointments as preachers in charge shall be required to attend the Workshop for Beginning Ministers to be held after the close of each Annual Conference."

Although the workshop is not the complete answer, Memphis Conference leaders believe that they have a plan that will succeed in other parts of Methodism. This is seen in the response of first-year men to their tasks of preaching, pastoral work, the priestly function and administrative procedures.

are free to believe what we will about the value of individuals; free to choose what ideas and ideals we will hold fast, free to pick the heroes we will emulate.

At no point does this principle apply with greater influence than where we make the choice of what we shall do about the use of alcoholic beverages. It is a basic decision which can determine our relationship with all life—with ourselves, others, and, most of all, with God.

However we may interpret theology, we cannot escape the fact that God holds each soul accountable for its decisions of character. God would not hold us responsible if he did not leave us free to decide which way we will follow. "To every man there openeth A High Way and a Low, And every man decideth The way his soul shall go." (John Oxenham, *One Thousand Quotable Poems*, Thomas Curtis Clark and Esther A. Gillespie, Harper & Bros., \$3.50.)

If Jesus Came to Us. Dec. 20. Text: Luke 2:11. Scripture: Luke 2:1-20. Suggested hymns: 86, 89, 98, *The Methodist Hymnal*.

SUPPOSE it was in the present that the fullness of time was accomplished for Jesus to come as a living man in a form and manner to the previous days of his flesh. What would people think, say, and do?

Imagining ourselves living in a period in which Christ's life, teachings, spirit, and influence were yet unknown, but had been hoped for and prophesied, how would we react to the announcement that unto us had been born a "Savior which is Christ, the Lord"?

Should a man from an obscure village begin to preach a gospel of love, teach lessons of penetrating truth, and heal "all manner of diseases," would we acclaim him as God's Anointed One? Would we feel him in need of psychiatric help? Would we consider him a dangerous subversive, or a religious heretic, because he held up some of the same judgments against men and institutions which characterize the standards he laid bare long ago?

Whenever we celebrate his coming it is imperative that we consider it as a vitally contemporary event, else it loses much of its power to affect and transform our lives.

The December, 1958, issue of *Cosmopolitan* magazine carries a most suggestive article entitled, *If Christ Walked the Earth Today*—this is a series of ten short articles written by well-known men.

Read again Charles M. Sheldon's classic *In His Steps* (Zondervan Publishing House, \$1.), and then draw some personal observations and conclusions and apply them to your own and your congregation's everyday life.

Believing, as we do, that Jesus is truly alive with us, we are challenged to make his presence real in practical ways.

Harold W. McSwain is secretary of Town and Country Work in the Memphis Annual Conference, Jackson, Tenn.

*What type of sermon helps him most?
What is his opinion of today's preaching?
How does he evaluate worship trends?*

What a Layman Wants to Hear

By W. CLAY MISSIMER

AFTER a lifetime of going to church, I am convinced that worship alone will not draw average people to church. I mean, of course, the worship that finds expression in hymns, prayers, psalm reading, and sermons.

Today people are thirsting for religion that will teach them how to live better lives, how to conduct business on sounder Christian principles. They want sermons replete with examples of actual experiences of people in whom the listeners can see themselves and their own problems.

We still hear the kind of preaching that concerns itself with the glory of God, the majesty of the divine being—his love, his power, and his mercy. We are told to pray and worship and learn to know God and to love him as we would know and love members of our own family. But almost never does this type of preaching cite an example from life to prove the point or to show us how we can make the world a better place.

We laymen want sermons filled with case histories from lives like ours. Listening, we are keyed to feel, "If it works for others, it will work for me. I'll certainly use that formula in living my own life."

I have heard and read such sermons. In a book by one inspiring preacher I found 11 case histories in the first 14 pages. For me, he proved just how Christianity can and does work by citing his actual experiences with people and how he helped them to help themselves. There is scarcely a page in that 236-page book that does not contain a case history. I can readily understand why it sold in the hundreds of thousands.

Bishop Franklin Spencer Spalding, one of the great preachers at the turn of the century, began a sermon with these words, "I met a man the other day who said he never went to church because all the people in the town who had fleeced and cheated him in business were tricky as snakes and could always be found in church Sunday, sanctimonious as saints."

I like that kind of start. And he fol-

lowed with case history after case history, showing how to live clean lives and to think clean thoughts and to spread sunshine and love through the world.

Sermons still seem to follow an obscure method in interpreting Christ's teachings. Did he try to portray something deeper and more mysterious in his parables than he is given credit for? More and more, laymen tend toward the conviction that the parables were actual case histories, that Christ was illustrating for posterity some phase of human nature in every example he cited.

LOOK AT THE story of the Prodigal Son. This gives too much space to the brother who stayed home and sulked to indicate that Christ confined his message solely to the repentance of the profligate and spendthrift prodigal. No doubt this story was illustrating the taken-for-granted person—and there are thousands of them—never appreciated and given credit for his sacrifices.

Consider the parable of the Ten Virgins at the wedding feast. How typical of people to fail to plan and prepare. They count on landing on their feet, confident that something will turn up to see them through.

In these and other illustrations Christ used, we see our failings—ingratitude, callousness to the sufferings of others, unwillingness to forgive when we have been forgiven, dissatisfaction with what we have, unreadiness to use the opportunities with which so often we have been blessed.

One of the preachers most at home in the Christian pulpit was the dean of the Episcopal cathedral at Erie, Pa. Now retired, he still uses no manuscript, no notes. And what does he preach about?

Without using a text, one of his greatest sermons was on the tendency of people to gossip and spread scandal. It was so down-to-earth that it seemed to apply to every person in the church that morning.

Would you come again to hear a preacher who began his sermon:

"I have always been puzzled as to how to reply to people who greet me with such modern salutations as 'What's

cookin'?' 'How're tricks?' 'Long time no see.' 'How ya doing?' 'What's the score?' 'What do you know?'"

I wonder how most preachers would follow such an introduction. The dean wove a sermon around these greetings: An unforgettable sermon. The people still talk about it.

Another of the dean's masterpieces was on an odd text, Jer. 12:9: "Is my heritage to me like a speckled bird of prey? Are the birds of prey against her round about?"

The sermon concerned, simply and at times whimsically, the people who can be likened to the speckled bird, who feels that everyone is on the other side. A prominent listener said, as he left the church: "I'll never be down on my luck again or feel sorry for myself after hearing a masterpiece like that."

That sermon had an amusing aftermath for me. A religious worker stopped at our home one afternoon later in the week. He asked my wife if he might come in and play a record about religion and religious work. When told that she was not interested, he stood surveying her with obvious skepticism. He started down the steps and when he reached the walk, he asked:

"You went to church last Sunday?"

"We did."

"I'll bet you can't tell me what your pastor's sermon was about."

"The speckled bird."

That was enough. He started to leave, apparently thinking this housewife was completely crazy. He kept looking back, quickening his stride. But she quoted Jer. 12:9.

ONE SUMMER day, the dean was preaching when Tommy, his enormous yellow-striped cat, came down the center aisle. He paused and waited for the cat to come up front. He picked it up and placed it, purring contentedly, on the ledge of the pulpit and affectionately stroked its fur. Then he began to recount a few tales about Tommy and to tell about his habits and feline escapades. "Tommy reminds me somewhat of the type of man we were just discussing," the dean said as he proceeded to weave

W. Clay Missimer is a life insurance executive of Erie, Pa., and a lay member of the Protestant Episcopal Church.

1 on US

THE CHURCH BOARD was interviewing an applicant for the pastorate.

"And why did you leave your last church?" the applicant was asked.

"Illness and fatigue," was the reply.

Puzzled, the board asked him to be a little more explicit.

"They were sick and tired of me," he answered.

—H. N. FERGUSON, Brownsville, Texas

A MILD-MANNERED man accepted the call to a church where many of the town's residents bred

horses and sometimes raced them. Soon after his arrival he was asked to invite the prayers of the congregation for Lucy Gray. Willingly and gladly, he did this for three weeks. On the fourth Sunday one of the deacons told him he did not need to pray for Lucy Gray any longer.

"Why?" the preacher wanted to know, "Is she dead?"

"Oh, no," said the deacon. "She won the steeplechase yesterday."

—This Week

THE SERMON topic was intended to read, *How to Hit the Nail on the Thumb*. It was a planned satire on our approach to the Christian education program, and would present a formula for hitting the nail on the head.

The youth responsible for changing the outdoor bulletin board freely translated the title to: *How to Hit Your Thumb With the Hammer*.

—WILLIAM H. LIKINS, Covenant Methodist Church, Worcester, Mass.

Tommy's adventures in with his sermon.

The accomplishments of this clergyman show that his sermons, delivered without notes and in clear, plain, everyday English, had tremendous power. People of many denominations crowded into his church each Sunday morning. They realized that, in coming to hear him preach, they heard him conduct the service, make his announcements which often were sermons in themselves, and, above all, heard him read with feeling and reverence and worship the Bible and the prayers.

And there's the point. Through the preaching of this man people came to church. Worship followed naturally and as a matter of course.

Protestants come to church and more eagerly and regularly if they know they will hear good preaching, preaching that will help them to help themselves, preaching that teaches them more about the philosophy of life with case histories that show them how to live better.

A pastor can be the finest man in the world, but if his preaching is commonplace and boring and his listeners get nothing to take away with them into the week, he accomplishes little.

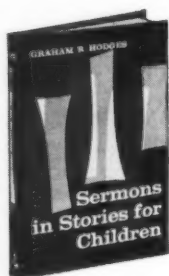
The world's great preachers and evangelists move people through the power of what they say and how they say it. Every great master of the sermon teaches by citing examples from life to prove that Christianity does work when given a fair trial.

May I add a final word about the sermon that drags its way through 40 or 50 minutes of the church service? Such a torture is generally read by a minister who can preach long but has little to say. The listeners begin to fidget. They cough, clear their throats, shift their position in the pews, reach to the book rack and select a Bible or a hymnbook or a church bulletin and thumb through it while the sermon goes on and on.

There are some speakers who can hold an audience that long. I remember William Lyon Phelps, who delivered a talk at a Boston convention. Facing the audience without notes, he talked 40 minutes. Every minute was packed with drama, philosophy, ready waggish wit. When he ended, the convention members applauded wildly and kept the applause going until Dr. Phelps consented to continue. After another quarter of an hour he again tried to stop, but his listeners would have none of it. He continued for an additional 20 minutes. Then he announced that he had to make a train.

The lesson is obvious. The man had something to say and time meant nothing to those privileged to hear him. They carried away something from that man's lecture, something they could use every day in their lives. That to the layman is what every sermon should achieve—give each listener something he can take away with him and use every day.

Religious books of lasting significance!



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GRAHAM R. HODGES. Each of these story sermons is based on a biblical text and illustrates an important spiritual truth through a familiar instance from daily life. The author states his message in a manner which can be readily understood. All who work with children will find this collection most helpful in teaching them the Christian way of life and its advantages. **\$1.75**

YOU CAN HAVE A NEW LIFE!

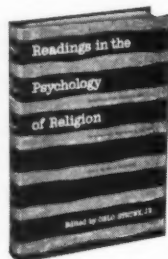
EVERETT W. PALMER. This book is a helpful and inspirational discussion of how to confront and overcome the common but very real problems everyone faces in daily life. The author offers a guide to a new life through the Christian faith. Here is an inspiring challenge for every reader. **\$2.25**

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READINGS IN THE PSYCHOLOGY OF RELIGION

ORLO STRUNK, JR., editor. Dr. Strunk presents a systematic arrangement of 49 readings in the field of psychology of religion. You will find these classical readings by such authorities as James, Freud and Johnson most significant for study and research due to their wide scope and coverage of the subject matter. Index and bibliography are included. **\$4.50**



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BY THE PUBLISHERS OF THE INTERPRETER'S BIBLE

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Books

of interest to pastors

The Racial Problem in Christian Perspective, by Kyle Haselden. Harper & Bros., 222 pp., \$3.50.

Reviewer: PAUL A. DUFFEY is pastor at the Dexter Avenue Methodist Church, Montgomery, Ala.

This is a remarkably challenging book. The author insists it is "protest writing" in which he is delineating sins of the Christian Church in regard to racial problems. He has carefully analyzed the Church's historic pronouncements and practice, especially the dichotomy which exists between the two in recent times. He attempts to diagnose the illness which is upon American citizens in the total concept of intolerance. It is then his purpose to indicate the basic premises of experiences upon which racial harmony and a genuine Christian union may be built.

The author has strongly stated his protest. His study is comprehensive and gives the definite impression of conscientious, soul-searching labor. He is not unaware of various forces working in this field of racial conflict, and he gives some acknowledgement of the human frailties which make this problem both serious and continuing.

One feels that the book is weighted on the side of absolutes. There is much impatience revealed on the part of the author as he attempts to be honest with himself and with his own Christian theology. Whether you agree with everything he says, you feel the man's sincerity and Christian abandon.

I think the book is stronger on analysis and diagnosis than it is on prescription for recovery. One can summarize the book perhaps by saying that "the racial problem will be resolved when the kingdom of God comes."

Undoubtedly many things are left undone that could be done in our own day. The Church needs a corporate repentance. Individual Christians need also to repent with soul-searching and with humble recommitment to the genuine ethics of Jesus.

But one still recognizes two major facts which reveal something of the weakness of the book: 1. Very few Christians, if any, are able to have an absolutely pure commitment to the ethics of Jesus. 2. While the Church is not of the world, it is in the world and subject to all the influences and limitations of the multitudes

who do not profess the Christian ethic at all.

This does not mean that we can with a simple shrug of the shoulders forget the matter; but it is to state that in my opinion the book is very strong and ably done, and points the ideal way out of the present dilemma, but falls heir to the fallacies of utopianism.

The Power of God in a Parish Program, by Joseph E. McCabe. Westminster Press, 164 pp., \$3.50.

Reviewer: J. J. STOWE, JR. is pastor of the First Methodist Church, Durant, Okla.

With a multitude of questions, McCabe plummets us into the care, duties, and pitfalls of parish work, program, preparation, and preservation.

Shall a preacher have standards of performance? Is there any way, amid all the demands and claims of interests, for the work and witness of the Gospel to be effective? Is a non-factional membership automatically a deeply spiritual and successful church family? Is there Christian impotence in this land? Is there widespread spiritual illiteracy and ignorance in "Christian America"? If a plan of work is outlined and adopted, is God ruled out of church administration? Is it true that, "the care of souls" is still the minister's first responsibility?

This is not a pious book, overflowing with sweet syllogisms, saccharine sentiment. Pragmatically, the author scans the ecclesiastic horizon, yet notes also the plebeian underbrush; his treatment spans from the intimacy of pastoral visitation to the mission of the world church.

There is a format: Present the problem, relate the action and reaction, evaluate the results. It seems unbelievable that such treatment has not been more fully accorded similar material before.

Some will say, there is too much stress on study and fixed meetings at rather odd hours. Others, possibly those reading too hurriedly, will feel that the minister is rather obtrusive in the entire presentation. Then undoubtedly there will be a variance of viewpoint and interpretation.

The treatment accorded the ceremonies of marriage, baptism, and funerals is rarely meritorious. For each instance there is a perceptivity, as well as a didactical purpose, which is stimulative and rewarding. Throughout the book the ac-

centuation of discipline of mind, body, brain, loyalty is proved effective by maturation of motivation and method.

Christian living is no escape from reality, rather it should be the practicing of the presence of Christ. The stewardship of one life has wondrous wings that will lift it above smaller views and narrower vistas.

The Sacred and the Profane, by Mircea Eliade, translated from the French by Willard R. Trask. Harcourt, Brace, 232 pp. \$4.50.

Reviewer: AUBREY ALSOBROOK, pastor, Central Methodist Church, Fitzgerald, Ga.

The volume is written for the history of religion shelf. The author writes that "the history of religions, from the most primitive to the highly developed, is constituted by a great number of hierophanies, by manifestations of sacred realities." An object which manifests the sacred "becomes something else, yet it continues to remain itself."

The author defends the position that although modern man lives in a desacralized world he cannot negate his religious responses. Primitive cultures are discussed in the light of developments which occur in the movements from the profane to the sacred. Nature is not limited to the natural but is seen in the light of religious values. The sacred is demonstrated through the very structures of existence.

In primitive religion such as the Bantu there is often expressed the thought that God does not really care for man. However, the Indian prophet, Somohalla, refused to plow the soil because the ground was regarded as a part of deity itself. This identification of the natural with the supernatural is a characteristic of primitive religious culture.

The author does not grapple with the cultural situation where the sacred order has become secularized by mechanization.

The primary contribution of the volume is its analysis of the sacred and the profane in primitive religions.

Introduction to Christianity, by Paul Hesser. Prentice-Hall, 383 pp. \$6.65.

Reviewer: T. OTTO NALL, editor, CHRISTIAN ADVOCATE

The historical development of Christian theology is not neglected here, but this attractive primer on Christianity has a different slant. It attempts—and succeeds remarkably well—to show the relevance of Christian doctrine to and serious reflection on life's meaning, and to stress this relevance in terms that are understandable to most people. After all, Christianity is not a creed but the living of a life.

So, the book looks at all that is Christian in terms of a people created by God's

activity in history. The proclamation of the Gospel and its implications for current living, rather than the more traditional outline of God, man, sin, and salvation, offer the pattern.

This is not to say that theological issues are dodged, as the author, a professor of religion at Illinois Wesleyan University, deals with science and philosophy, the Bible and revelation, the teachings of Jesus on salvation, problems of Christian freedom, redemption and eternal life, the Trinity as a uniquely Christian concept of God, and the Church and Christian hope. The theological issues are there, clearly and carefully stated. But the book is no catalogue of theologies, and it is wholly lacking in the polemic qualities that usually characterize statements of theology.

Ministers and their people will appreciate this dynamic examination of a living faith. The book rises to a climax in a hopeful understanding of the goals of Christian history.

Young Adults in the Church, by Robert S. Clemmons. Abingdon Press, 138 pp., \$1.50.

Reviewer: VERA LARGEN, director of Christian Education, First Methodist Church, Evanston, Ill.

Young adults of this atom-and-space generation are giving the churches of our day a clearly defined challenge as they seek both answers to their needs and a community of love and acceptance where in their conceptions of the ageless Gospel might be channeled. Robert Clemmons helpfully lifts some of the special needs of young adult groupings in our churches, and relates them clearly to the newer methods of group dynamics, recognizing the universal needs of individuals to be a vital part of a group.

The book is a valuable tool for leaders working with established young adult groups seeking new ideas and revitalization of their programs. The four principles of operation suggested in the chapter, *The Way We Get Things Done* are

especially good for leaders to remember.

Though not mentioned as a criticism, it needs to be pointed out that the ideas expressed in this book are not intended for those who are trying to find ways for getting young adults into their churches. Some of our more sophisticated young adults have rebelled against the things we have done in the past in our churches, in the name of Christian Education. This fact is borne out in the statistics given by Mr. Clemmons indicating that one study showed only 15 per cent of the young adults were members of church groups.

The writer in his chapter on *Usable Tools for Group Leaders* very clearly outlines several tools for use in groups. However, a word of warning seems essential: that is the danger of "trying cold" any one of the tools mentioned without some essential factors being considered.

The leader using the tool should have had a satisfactory previous experience in a group where this method was used; and the leader should be perceptive enough to know when a given tool fits a given situation. The idea of training for volunteer group leaders becomes more clear in this context, and is one that ministers and other administrative leaders need to keep in mind when asking a person to accept a job in the church.

As the writer states in his Preface, "learning the arts of churchmanship has become a real concern of this generation of young adults in the churches."

Center-Column References and Concordance

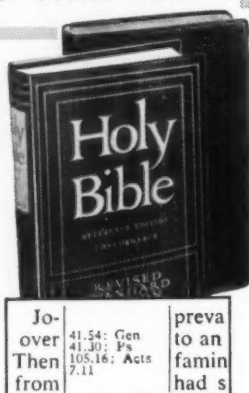
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briefly noted . . .

Out of Nazareth, by Donald M. Baillie. Scribner's, 211 pp. \$3.50.

Simple yet profound, personal yet universal, are these sermons that represent Scottish preaching at its winsome best. They offer help on the enduring questions of theology, and there is an unforgettable explanation of the doctrine of the Trinity, prepared for theological students, and worth many thick volumes.

Existence Under God, by Albert Edward Day. Abingdon Press, 144 pp., \$2.50.

God's gift to all is the ability to realize his presence with us, the author believes. If we do not, it is not because we cannot, but because we have not trained ourselves wisely and determinedly to do so. To make the experience of God real as the "pearl of great price" to each of us, is the author's purpose in writing the book.

The People of the Dead Sea Scrolls, by John Marco Allegro. Doubleday & Co., 192 pp., \$5.

Many pictures, accompanied by a fascinating account of the discovery of the Dead Sea documents and subsequent archeological excavations and research, make this a valuable book. The photographs are magnificent.

OPEN Forum

LETTERS TO THE EDITORS

Poor Rationalizing

EDITOR: It strikes me that Olive H. Jimison, *Dear Pastor, Here's My Answer* [July, p. 54], is doing some poor rationalizing to excuse five years of absence from church and worship. Any person who couldn't manage to spend one hour a week in worship should hardly complain that the church didn't tell her she could tithe time as well as money. . . .

PATRICK N. GREEN

*The Methodist Church
Wild Rose, Wis.*

A Typo

EDITOR: It is hard for me to understand this word on page 107 of the August issue.

Under *Receipts Up \$1 Million* the item reads: "and World Service with \$32,430 less or 27 per cent."

World Service total was a much larger amount than would be the case if \$32,430 is 27 per cent of it.

PERRY O. HANSON

Iola, Kansas

Editor's note: The figure should have read 0.27 per cent.

Catholicism and the Presidency

EDITOR: The editorial, *Catholicism and the Presidency* [July, p. 5], is one of the finest and most discerning I have read on the subject in the past two years. I wish that every minister—of other denominations as well as Methodist—and every intelligent layman would read it.

BENJAMIN EITELGEORGE

*Methodist Church
Trinidad, Colo.*

EDITOR: It was a view that was new to me, and it brought the subject right out into the open with vivid clarity and objectivity. It was a straight-forward, positive approach, without vagueness or dodging the issue. It raised questions that need to be asked and, if honestly answered, would remove a lot of emotional and sentimental trivia that has been written and spoken on this subject.

THOMAS D. HERSEY

Popejoy, Iowa.

Ministry of Healing

EDITOR: Thanks for your survey, *Our Growing Hospital Ministry* [July, p. 8]. About half of the patients in institutions have no church affiliation, and thus the

chaplaincy is the greatest mission field in our country today.

ARTHUR H. BLAISDELL

*Protestant Chaplain
Newark State School
Newark, N.Y.*

Gold Mine in the Pews

EDITOR: Aware that there is a gold mine in ministerial potential sitting in the pews, the New York Conference is memorializing the General Conference "to study the leadership potential in the church beyond the high-school and college age, to study a program which would discover men who desire to change their vocation to the Christian ministry and give them guidance in the necessary procedures, to study additional financial support for these men. . . ."

FORREST J. ROBINSON

*First Methodist Church
Wichita, Kans.*

More on Our Appointive System

EDITOR: Methodist laymen should be called upon to stop spending their time scouting around for ministers. That's what we're paying the bishops and district superintendents to do. . . .

TRACY MANLEY

*First Methodist Church
Sumner, Wash.*

EDITOR: I have served under both the call and the appointive systems. My observation is that those who were eager for promotion and expert in selling themselves were those who were "called," while the reticent ministers were not "called." . . .

ERIC R. KING

*Stanford Methodist Church
Schenectady, N.Y.*

EDITOR: Mr. Nelson is hardly offering valid criticism of the appointive system when he merely cites five anonymous examples. Other examples would cancel them out.

JOHN F. BLACK

*First Methodist Church
San Gabriel, Calif.*

EDITOR: I cannot go along with Mr. Nelson's arguments, perhaps because my father and his brothers had some experiences in churches that use the call system. In our Methodism there is noth-



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—CLARENCE SEIDENSPINNER

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ing that keeps the pastoral relations committee from going to Conference and making their wishes known to the bishop and district superintendents. . . .

ROBERT J. STEMME
*First Methodist Church
Flandreau, S.Dak.*

Seats at Communion Table

EDITOR: While one must agree with Clarence Seidenspinner's lament about clerical egotism, his complaint that serving Holy Communion around a table is without historic precedent and merely dramatic is highly inaccurate. For the first three centuries this was part of the *agape*, and some denominations like the Church of the Brethren still serve Holy Communion around a table in this manner. . . .

ROBERT WILLIAM SCHUMM
*Wheadon Methodist Church
Evanston, Ill.*

EDITOR: "How presumptuous," says Clarence Seidenspinner [July, p. 31], in commenting on the suggestion that people might take Communion seated about

the table, "for men to think that they can sit in the chairs of the apostles."

Why not? What is the task of the Christian, if not to be the apostle to his own generation? Jesus chose 12 ordinary, fallible men. He also chooses men today, and truly he takes their ordinary lives and transforms them into apostleships of his word and work. So, again, I ask, why not? . . .

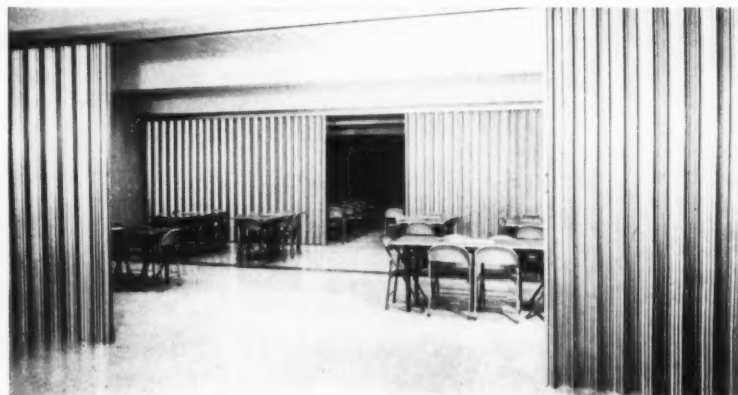
We do not presume to sit in the chairs of the apostles trusting in our own righteousness, but neither could they!

THOMAS N. KALSHOVEN
*Jamesville Federated Church
Jamesville, N.Y.*

Warren Biography Appreciated

EDITOR: I am delighted with *One Neglected Prophet*, by Howard Hunter [May, p. 77], the story of William Fairfield Warren. The biography was well written and filled with interesting material. Articles of this sort are helpful.

ROBERT G. DOYLE
*Mount Lebanon Methodist Church
Pittsburgh, Pa.*



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NEWS and trends

JURISDICTIONAL COMMISSION FINALIZES REPORT

The Commission to Study and Recommend Action Concerning the Jurisdictional System is finalizing its four-year study and expects to distribute copies of its findings and recommendations in January.

The report will go to bishops, board executives, General Conference delegates, and other officials for study.

Dr. C. C. Bell, Lynchburg, Va., the executive director of the Commission, said contents of the report will not be made public until it is in the hands of General Conference delegates.

He also revealed Commission subcommittees may meet with the delegates in various sections of the country to discuss the report.

Two differing philosophies of organization—centralizational and decentralization (regional autonomy)—have marked Methodism since its organization.

Taking into account the historical reasons for regionalism, as well as the vast social changes that have come about since unification in 1939, the Commission was understood to have concluded that the roles of regional, cultural, and racial minorities are dynamically different from what they once were, and that certain changes may be recommended in Church organization and action.

The Commission was authorized by the 1956 General Conference and its report to the Denver gathering next spring is expected to be one of its major items of business.

Movies, TV, Songs Need Christian Interpretation

A major frontier of Christian education today is "development of Christian interpretation of mass media," in the opinion of the Rev. William F. Fore of the General Board of Missions.

Most novels, most movies and TV shows, and most of the popular songs "preach doctrines that are alien to our Christian faith," he told a group of New York ministers and laymen.

"Instead of hearing that the Christian's vocation is allied to the cross of Christ, we hear about achieving happiness, wealth, and prestige by doing what we want to do in terms of our natural impulses and without reference to the consequences."

He suggested that local churches or-

ganize small groups to view current mass media offerings and, from a Christian perspective, discuss the underlying meanings and values; that seminaries teach students how to interpret mass media from the Christian viewpoint; and finally that this education be carried over into industry itself.

It is the church's responsibility, Mr. Fore said, to teach the Christian how to interpret, in terms of his faith, what he sees, hears, and reads. Another phase of its job is to get its own message through the various media.

Bishop Asks Commitment to Match Communism

Bishop Gerald Kennedy, who headed an interdenominational party of 22 ministers and laymen on a tour of Russia, has called on Christians to "oppose the demonic nature of Communism with the power and methods of free men."

"If we in America can't bring up a generation as committed to our way of life as Soviet Communists are to theirs, then I don't know what the future will hold. . . . Our opposition . . . will not be effective by becoming like them."

Expressing grave doubts about the possibility of peaceful co-existence with the USSR, the spiritual leader of Los Angeles area Methodists reported he didn't "have as much faith in co-existence as I did before." He explained:

"I do not mean that we must have war. The Russian people do not want war anymore than we do. But I do not believe we can just assume that the two systems can dwell side by side without conflict. One of us is going to win, for either God is, or he is not."

Men are of value in themselves, he pointed out, or they have value only as citizens of a state. In this struggle between freedom and Communism, "the world will choose, and a victory demands commitment, sacrifice, and the power of faith."

"We are in a tough fight, which does not become any easier because our chief weapons must be of the spirit."

The Soviet state, he said, is taking over church functions. The state has set up a rival religion.

"The frightening thing is that you have no moral basis to appeal to because the Soviet citizen is not a child

of God—he's a child of the state" he added.

Ultimately, the bishop believes, the Soviet system will reveal its shallowness. This will come when, and if, the Reds lick their economic problems. Then they may sit back and ask "where do we go from here?"

The bishop was critical of the church in Russia. While Christianity exists, it, too, is shallow and little more than a showpiece. It has not preached social responsibility or emphasized a practical application of Christian ethics to the present life. Before Premier Khrushchev arrived Bishop Kennedy urged President Eisenhower to introduce this visitor to the spiritual power of the United States. "It will be fine to have him see our industrial power and our economic resources," the bishop wrote. "But the main thing we have that marks our way as unique is personal liberty which is based on religious freedom."

Sees New Pastoral Trend

A trend toward the psychological or spiritual in religion rather than the sacramental or doctrinal emphasis is predicted by Dr. Mark Depp, pastor of Centenary Church, Winston-Salem, N. C.

Speaking before the Southeastern Jurisdiction Ministers' Conference, he cited examples of how churches are moving to meet the needs of people. More of them are having discussions of problems their people face, and more seminaries train men not only to preach but also to counsel with individuals.

"There likely will be more emphasis," he said, "on the psychological or, if you prefer, spiritual meeting of human life at the point of its greatest need. Of course, the psychological is spiritual, and the spiritual is psychological, *psyche* being the Greek name for the soul."

Religion of the future will have regard for the Sacraments as means of grace when devoutly used, asserted Dr. Depp, but will not be regarded as possessing any magic in themselves. Doctrines of beliefs will continue to have a very important place, not that they have value in themselves, but in the meaning and purpose which they give to life.

He added, "It might be said that the test of a sermon is whether or not it brings someone to the minister's study for discussion of personal problems in the light of the truth he has proclaimed."

Will Discuss 'Inner City'

Methodist pastors and laymen will meet in City Methodist Church, Gary, Ind., November 16-19, to discuss church work in the "inner city."

Ideas, techniques, and problems will be considered at the four-day meeting. It is sponsored by the Department of City Work of the Division of National Missions, Board of Missions.

Consultations will cover two points, "The Inner City Church" and "The Inclusive Church." The former is in an industrial, commercial, or perhaps slum area; the latter may be interracial, multi-lingual, or multicultural.

Pension Assets Grow

The General Board of Pensions reports it now holds and administers assets totaling \$59.2 million compared with \$52.4 million a year ago.

The report was made at the Board's annual meeting in Chicago. It estimated \$16.6 million will be paid to claimants (retired ministers, ministers' widows, and dependent children) in 1959-60.

The Board will ask the General Conference next year for permission to set up a hospital benefit program for ministers and lay employees of The Methodist Church.

St. George's Makes Awards

The first annual St. George's awards to a minister and layman for distinguished service to The Methodist Church will be given November 24. Old St. George's Church in Philadelphia will make the presentation to mark the 190th anniversary of its first meeting in the present building.

The church, which Bishop Asbury termed "Cathedral of Methodism," may become a unit in Independence National Park under legislation which is now before Congress. The Rev. Frederick E. Maser is pastor.

Give 680 Degrees

Total of 680 bachelor of divinity or equivalent degrees were awarded in the 10 Methodist theological schools in 1958-59.

This is a record number, and 86 more than last year, said Dr. Gerald O. McCulloh of the Methodist Board of Education, with 679 as the previous high in 1953-54. Last fall the schools had a 10 per cent increase in enrollment.

dates of interest . . .

OCTOBER 20-21—Annual meeting, Interboard Committee on Missionary Education, Nashville, Tenn.

OCTOBER 22-23—Annual meeting, Joint Committee on Christian Education in Foreign Fields, Nashville, Tenn.

NOVEMBER 2—Pastors' School Study Committee, Netherlands Hilton Hotel, Cincinnati, Ohio.

NOVEMBER 9-10—National Seminar on Drug Addiction, Board of Temperance, Washington, D.C.

DECEMBER 24-JANUARY 3—175th anniversary of Christmas Conference and organization of Methodist Episcopal Church, Baltimore, and nationwide.

JANUARY 1-3—National Conference on Spiritual Birth and Growth for Laymen, Kentucky Lake, Ky.

JANUARY 4-5—Consultation on Gambling, Board of Temperance, Washington, D.C.

JANUARY 5-7—Annual meeting, Board of Education, Atlantic City, N.J.

Vote to Raise \$2.1 Million

Vote to raise \$2.1 million in 1960-64 for conference work was passed at the New Jersey Annual Conference.

Memorials to General Conference include: a commission on separation of church and state, a minimum of \$2,500 a year for Old St. George's Church, and union of EUB with The Methodist Church.

Ministerial delegates to General Conference are: William Guffick, Lynn H. Corson, and F. Elwood Perkins. Lay delegates: Herbert Schoellkopf, Mrs. E. Emerson Gardiner, and W. F. Egan, Jr.

The minimum salary for full members was increased to \$4,000 plus parsonage.

Exchange Program Expands

Methodist ministers from more than 10 nations will swap pulpits in the 1960 exchange program sponsored by the World Methodist Council.

The program, which began with England and the U.S. several years ago, was lauded by its British and American directors, the Rev. A. Stanley Leyland of London and Dr. T. Otto Nall, editor of the *Christian Advocate*, at a recent meeting of the WMC's executive committee.

Besides the regular exchange, 10 Ohio ministers will lead a ministerial seminar in England next year while 10 British ministers do the same in Ohio.

'Use Prayer in Healing'

A prayer corner, Christian magazines and music in the doctor's office were urged by surgeon William S. Reed of Bay City, Mich., at the International Conference of Spiritual Healing in Philadelphia.

Other speakers, which included Dr. E. Stanley Jones, well-known Methodist evangelist, likened spiritual healing to a "long unused highway closed in by the briars of neglect."

Plan Special Exhibits

Historical exhibits marking the 175th anniversary of The Methodist Church are planned by Cokesbury stores of The Methodist Publishing House. Conference historical societies will furnish items associated with the local history of the church.

The anniversary observance is set for the week of December 27, and the 15 exhibits will coincide with the special November issue of *TOGETHER*.

Large posters of the front cover will be central point of the exhibits, and will show Francis Asbury as "the man on horseback."

Writer Calls for End to 'Cold War' of Christians

Dr. Jaroslav Pelikan, Jr., winner of the \$12,500 Abingdon Press award for his book *The Riddle of Roman Catholicism*, says the "time has come to end the cold war among Christians."

"For too long both Roman Catholics and Protestants have been content to recite slogans about their side and to repeat slanders about the other side," he declared.

Dr. Pelikan, a Lutheran theologian at the University of Chicago, spoke at a dinner at which he received the award from Emory Bucke, senior editor of Abingdon Press.

The award, first given in 1948, encourages the writing of books on Christianity.

Cite 'Exploiting Factors'

Christian churchmen ought to do something about powerful influences that exploit people in small towns and rural areas, Dr. Rockwell C. Smith told 250 delegates to the Methodist Appalachian Missionary Conference at Buckhannon, W.Va.

He defined them as space, economics, and a caste system, mentioning the dispersal of population which makes support of institutions more difficult, income differences between rural and urban areas, and the "terrible social status pattern" that results in unequal opportunities and justice.

Crusade Scholars in U.S.

One hundred and ten students from 25 countries are studying in U.S. educational institutions this semester under Methodism's Crusade-Scholarship program.

In addition, 17 others are studying in schools in Portugal, Great Britain, Canada, Australia, and Brazil.

The students come from overseas and from minority groups in the U.S. They are registered at 34 schools and 5 hospitals. Many will enter full-time church work when they return home.

Since the program began in 1946, more than 1,100 persons have received the scholarships. Funds for the program come from the Week of Dedication offering and from the Woman's Division of Christian Service.

Report Conference Actions

North Alabama Annual Conference of The Methodist Church met in September, reporting gains of 1,688 in church membership, and 1,418 in church schools. Benevolences totaled \$282,382.

In major conference actions: Emphasis on church extension, annuity rate raised to \$40, Gordon Ware named Rural Pastor of the Year, and vote to build a new hospital in Birmingham.

Among 13 memorials to General Con-



Dr. Toyohiko Kagawa, famous Christian leader, is now incurably ill in Tokyo.

ference are: Request for no radical change in jurisdictional system, limit of eight years on bishops' tenure, and provision for loans to new churches. Delegates are: *Ministers*, R. Edwin Kimbrough, R. L. Dill, Jr., C. M. Pinkard, J. H. Chitwood, Paul Hardin, Jr., L. D. Tyson, Lay, Henry K. Stanford, Virgil McCain, Ben L. Ingram, J. H. Owens, L. P. Waid, Conrad Fowler.

Board Moving to New Home

The General Board of Missions will move on November 1 from Fifth Avenue to 475 Riverside Drive, New York 27, N.Y.

The Board will occupy three floors and requests that floor numbers be included in the address to facilitate handling of mail.

deaths . . .

HENRY P. BARNES, 89, retired member Rock River Conference who started in 1893 as a circuit rider in Virginia, August 24.

ALBERT L. BELL, member North Mississippi Conference, July 29.

MRS. GUD BRYAN, wife of associate pastor of First Church, Dallas, September 3.

MRS. MARY CASE, Mankato, Minn., widow of Dr. Herbert Case, long time member Dakota Conference, August 14.

HERBERT C. COOLEY, retired member Detroit Conference, July 12.

E. S. DUNBAR, retired member South Carolina Conference, September 1.

MRS. CAROLINE EDDY, wife of member Michigan Conference, July 22.

R. C. EDWARDS, member Central Texas Conference, August 8.

W. H. FLAXINGTON, retired member Central New York Conference, August 2.

FRANK GARDNER, retired member Michigan Conference, July 31.

MRS. E. L. HARRIS, widow of member North Texas Conference, recently.

A. R. HENRY, member Rocky Mountain Conference.

E. H. HOOK, retired member North Arkansas Conference, September 10.

W. A. HUDSON, retired member New York Conference, September 14.

HARRY P. HUNTER, member St. Louis Conference, August 28.

ALBERT M. IVEY, retired member West Wisconsin Conference, in July.

MRS. CHARLES R. JONES, wife of retired member Holston Conference, July 19.

J. LITTLE JONES, retired member South Georgia Conference, August 5.

MRS. KARL KEEFER, wife of member Michigan Conference, recently.

MRS. TOKUJI KOMURO, widow of member New York Conference, July 17.

C. F. MCCONNELL, retired member Nebraska Conference, August 17.

CLYDE R. NANCE, 74 of Muldrown, Okla., July 12.

JOHN C. PATTY, retired member North Georgia Conference, August 5.

BISHOP WILLIAM WALTER PEELE, retired, July 1 in Laurinburg, N.C. at 77.

W. F. PRICE, retired member North Alabama Conference, August 11.

B. F. READING, member Ohio Conference, August 4.

MRS. J. C. ROLLINS, Alameda, widow of mem-

ber, California-Nevada Conference, September 14.

GEORGE A. F. FERNANDO SENARATNE, former superintendent South Ceylon District, recently in Colombo, Ceylon.

MRS. ROSS W. STOKES, wife of retired member Michigan Conference, August 5.

FRANCIS L. STRICKLAND, former president Simpson College, August 27.

MRS. CORA SWISHER, widow of member Rock River Conference, September 16.

J. T. VANBURKALOW, retired member New York Conference, September 18.

JUNIUS A. WADE, retired member Little Rock Conference, August 20.

J. B. WELDON, retired member South Carolina Conference, August 29.

Theological Center Opens

Classes at the new Interdenominational Theological Center began September 10 in its temporary home, Gammon Seminary, Atlanta.

The ITC was established in June, 1958, with funds provided by the Sealantic Fund and the General Education Board (Rockefeller fund affiliate). It will eventually be the largest seminary of its kind to be headed by Negroes. Participants include Gammon and Turner Theological Seminaries, Morehouse College and Phillips School of Theology.



Hold Secret Meeting on Unity at WCC Parley

Some discord has arisen from a meeting which Eastern Orthodox delegates and Roman Catholic press observers held on the q.t. while attending the World Council of Churches' Central Committee meeting in Rhodes.

Under guise of a casual dinner party they had gotten right down to the matter of an ecumenical council and planned a 1960 parley at Venice for "theological discussions," all with the blessing, apparently, of the Holy See.

The WCC general secretariat, while not objecting to such a meeting, took exception to two points: that it had not been informed, and that the Roman Catholic press and radio made many conflicting statements about it.

The Vatican radio clearly stated that the talks were official, despite reiteration of Orthodox leaders that the Ecumenical Patriarchate plans no formal meeting with Roman Catholic leaders.

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Says Birth Control Valid

The limitation or spacing of children is morally valid says a long-awaited report of a special Christian study group of Protestant, Anglican, and Orthodox churchmen.

The report appears in the *Ecumenical Review*, a World Council of Churches' journal. It was made at the request of the WCC and the International Missionary Council to stimulate more serious ecumenical study of population growth and family planning.

Special Events to Mark Centennial Week in Japan

Protestants in Japan will climax celebration of the 100th anniversary of Christian witness there with observance of "Centennial Assembly Week" November 1-8.

Foreign and local church dignitaries and government officials will participate in special events planned by the National Christian Council of Japan. These events

include evangelistic and worship services, rallies, receptions, dinners, a festival of Christian music, and radio and TV programs.

Protestant work in the islands began in 1859 with the arrival of Episcopal, Dutch Reformed, and Presbyterian missionaries.

Name 3 Missions Officers

The Board of Missions has elected Dr. Ho Seng Ong, a Malayan Chinese, to its executive staff and announced two other changes in top personnel.

A Methodist educator since 1914 and pastor since 1939, Dr. Ho was named an associate director, Department of Field Cultivation, Joint Section of Education and Cultivation.

Dr. Ashton A. Almand, Macon, Ga., was appointed treasurer, Division of World Missions, and Dr. Evelyn Berry, Columbus, Ga., head of educational work, Woman's Division of Christian Service.

Pastor Wins Hymn Contest

Winner of first place in *TOGETHER's* search for a hymn commemorating the 175th anniversary of Methodism in America was the Rev. Donald Williams, pastor of First Church, North Andover, Mass.

Results of the contest are being announced in *TOGETHER's* November anniversary issue. The winning hymn, set to the tune of *Hark! The Herald Angels Sing*, also appears.

Mr. Williams learned of his selection and \$100 award at the conclusion of morning services on Sunday, October 3. The news came from Bishop John Wesley Lord of Boston and was a surprise to pastor and congregation.

Immediately after the announcement, the choir sang the new hymn.

More than 1,000 entries were considered by the judges. Second place went to the Rev. William Reid, Jr., Wyoming, Pa.

Move Closer to Union

Presbyterians in Australia moved closer to a proposed union with Methodists and Congregationalists by recommending state assemblies and presbyteries study a joint commission report on the proposal. Ruling bodies of the Methodist and Congregational denominations are expected to consider the proposal at their next meetings.

Baptists Plan TV Series

The Southern Baptist Convention will offer a series of half-hour TV programs, beginning in January, to help combat current youth problems.

The nation-wide campaign, called "The Answer," will be presented Sunday afternoons and is aimed at "improving the relationships between youngsters and their parents." Sponsors say it will not be "preachy."

Exchange Program Expands

Methodist ministers from more than 10 nations will swap pulpits in the 1960 exchange program sponsored by the World Methodist Council.

Besides the regular exchange, 10 Ohio ministers will lead a ministerial seminar in England next year while 10 British ministers do the same in Ohio.

Pays Clergymen's Fines

The editor of a Unionist weekly paid the fines (five pounds or \$14 each) of three clergymen of the Free Presbyterian Church of Ulster to keep them from going to jail for two months.

The trio was arrested for heckling Dr. Donald O. Soper, a London pacifist minister, who was speaking at a Methodist meeting in Belfast, North Ireland. The heckling lasted 50 minutes and disrupted the meeting.



An Important Message for Young Men

Imagine each day opening as a door would open, showing an inner room to the eye, the ear and the heart . . . and beyond, still another doorway . . . the doorway to tomorrow. Behind these doors lies your life . . . your wife, children and all that will ever come to you . . . and all that you will ever leave behind.

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